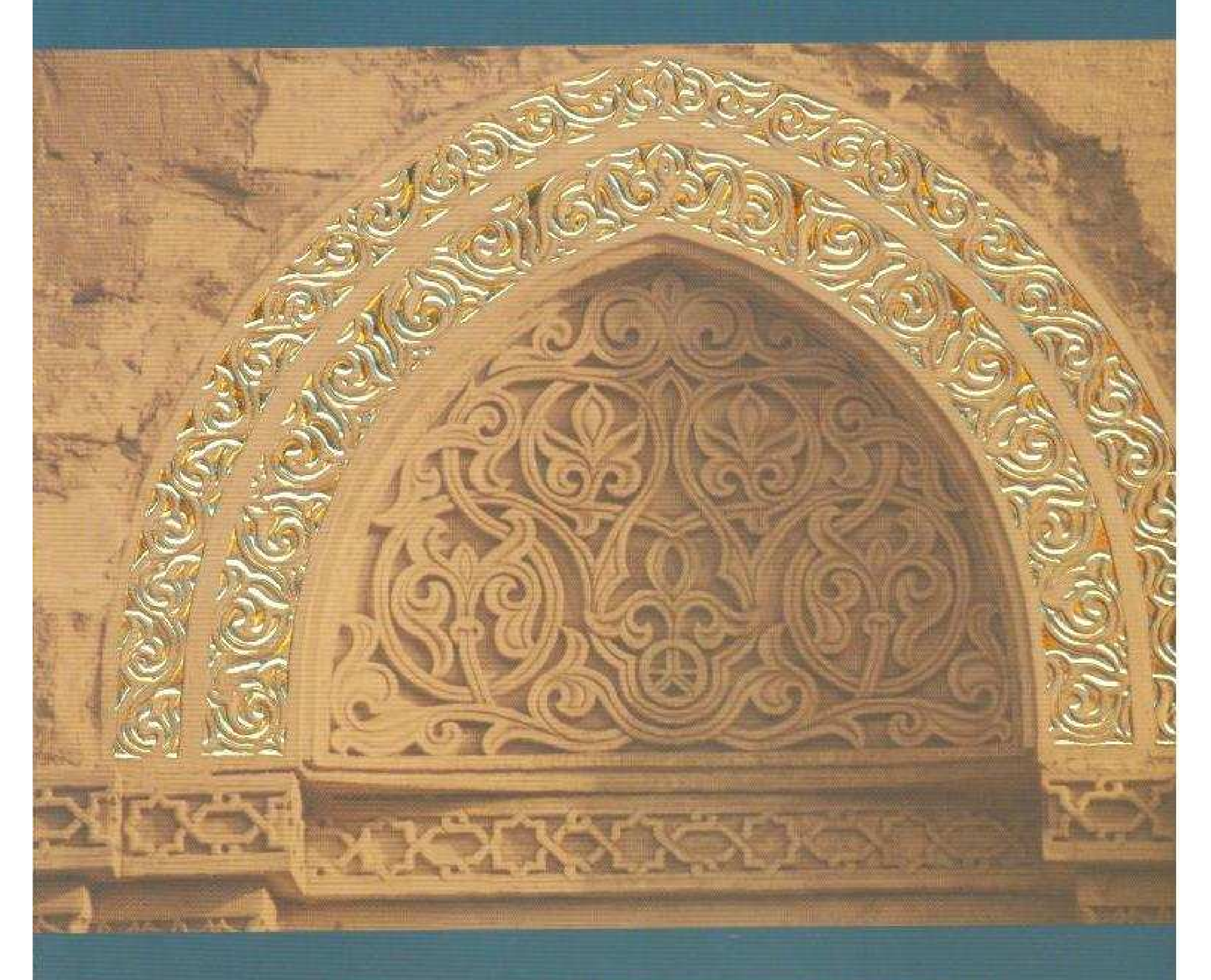
The Life of Prophet MUHAMMAD
Highlights and Lessons

السيرة النبوية دروس وعبر

Dr. Mustafa as-Sibaa'ie



INTERNATIONAL ISLAMIC PUBLISHING HOUSE

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Dr. Mustafa as-Sibaa'ie

Translated by:
Nasiruddin al-Khattab

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Publisher's Note

Allah, the All-Glorious, the Exalted, bestowed so many blessings upon all human beings and the universe in its entirety. A prominent blessing among them was that He granted humanity His Seal of Prophets and Messengers, Muhammad (Peace and Blessings of Allah be upon him).

The life of the Prophet, Muhammad (pbuh), his characteristics and traits and the battles he entered into and tackled all-faithfully and courageously with the divinely support of Allah (ﷻ), enabled him to spread the religion of the truth (Islam). All are lessons and precepts to be followed by true believers as well as seekers of the truth, and means of salvation and winning the pleasure of Allah, the Almighty, in the mundane life with its both spiritual and material aspects and in the life of the Hereafter.

The author of this book, Dr. as-Sibaa'ie (may Allah have mercy on him) has highlighted the main events in the life of the Prophet, based on historical developments and documented with guidance and quotations from the Noble Qur'an and the honourable Sunnah. Throughout the chapters of his book, he has given briefings on the lessons to be learned and the morals to be deduced from each and every incident in the life of the Prophet (peace and blessings of Allah be upon him).

May Allah make this effort of benefit to all readers,

and first and foremost, all praise and gratitude be to Allah, Alone, the Lord of the worlds.

Muḥammad ibn 'Abdul-Muḥsin Al Tuwaijri
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Translator's Foreword

Much has been written about the life of the Prophet Muhammad (ﷺ) from the earliest times, and biographies are still being written and published today. Some books are straightforward narratives, describing the events of the Prophet's life in linear fashion, often in great detail. Others are written with the purpose of deriving rulings of *fiqh* (Islamic jurisprudence) from the life and example of the Prophet (ﷺ). Dr. As-Sibaa'i's work is distinguished by the fact that, after studying every event of the Prophet's life, he sought to draw lessons from it, that would be of benefit to the modern *daa'iyah* (preacher of Islam).

The author did not write this book in isolation from events in the real world, sitting in an ivory tower surrounded by books. He was an active participant in jihad, fighting in Palestine and playing a leading role in the Islamic movement in Syria. He was also a lecturer in the University of Damascus, where he taught *Seerah* (the Prophet's biography). Thus he was a man who devoted his entire life to the *da'wah* (preaching) and striving for the sake of Allah. As such, he was able to draw on his experience in the field and combine it with the lessons he derived from the *Seerah*, from which he drew conclusions and offered advice and suggestions which are of great benefit to anyone who wants to engage in *da'wah*.

It is very important for anyone who wants to spread the message of Islam to study the life of the Prophet (ﷺ) and discover how he undertook the mission of *da'wah*. From studying his *Seerah*, we learn the lessons of patience (*ṣabr*) in the face of adversity and opposition, and the readiness to sacrifice everything for the cause of Islam. We see how the Prophet's approach was gentle, yet determined and clear-cut, with no compromise on basic issues. The Prophet (ﷺ)

acted as no more than the slave of Allah, doing only that which Allah commanded him to do, and leaving the issue of victory to Allah. He was not impatient for victory and did not worry about it, knowing that the matter was in the hand of Allah.

Although this book is brief, there is much that we can gain from it. The author takes the most important events of the *Seerah*, summarizes them in order to offer a brief overview, then outlines the lessons that we learn from these events.

May Allah reward the author for his efforts in conveying the lessons of the Prophet's *Seerah* to modern *daa'iyahs.*

Nasiruddin al-Khattab

Foreword

In the Name of Allah, the Most Gracious the Most Merciful

These pages about the life of the Prophet (ﷺ), written by the late Professor Dr. Muṣṭafa as-Sibaa'ie, were intended to lift the spirits of the students in the college of shari'ah and to motivate them, and all the Muslim youth and *daa'iyahs* in turn, "to become enthusiastic about studying the *Seerah* (biography) of the Prophet (ﷺ) and to learn from it that which would make them examples to all people in their righteousness and good living." How could it be otherwise when they are being presented with the life story of the noblest Prophet and the greatest human being who ever lived?

Anyone who reads these pages will clearly see that our teacher was examining the *Seerah* in the light of the Message and the Messenger. Through his experience of following the footsteps of the Prophet (ﷺ) in the field of *da'wah* and teaching people, he always managed to draw lessons which he used to teach to *daa'iyahs* everywhere. Hence, he did not simply narrate the *seerah* in the manner of a historian, or examine it in the manner of a *faqeeh* (jurist) or philosopher. Rather he looked at it, first and foremost, with the eye of an experienced *daa'iyah* who believes that the life of the Prophet (ﷺ) is the best example for all *daa'iyahs* and reformers.

Hence, he used to examine the events of the Prophet's life in order to find a means that would enable him to make the Muslim youth *daa'iyahs* and guides, torches to light the way, giving them from the biography of the Prophet (ﷺ) the nourishment they need, the hope that will inspire them and the practical life experience that will make things easy and straightforward for them.

* * *

These few humble introductory lines are not enough to mention the many other aspects of the life of the Prophet (ﷺ) which As-Sibaa'ie examined, especially the aspect of teaching and guiding people... It is sufficient here to point out that the most important point of studying shari'ah is to follow the command of Allah Who says:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ... ﴿٢١﴾﴾ (سورة الأحزاب ٣٣: ٢١)

"Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him whose hope is in Allah and the Last Day..." *(Qur'an 33: 21)*

— which means following the example of the Prophet (ﷺ) in all aspects and all dimensions. As-Sibaa'ie was hoping for the reward of Allah in the Hereafter, hence his ability to explore these aspects and dimensions in a deep and comprehensive sense, so his book is very accurate and deep, but at the same time very warm and moving.

Then As-Sibaa'ie passed away, after he was content with the work he had done in his life, and after he felt certain that the Islamic *da'wah* was sure to continue, and he passed away after setting a brilliant example of devotion in which he was following the footsteps of the Prophet (ﷺ) and which he had lived in all its dimensions, as those who knew him are aware and as many of his students in the university heard and saw... Allah is our witness that we, who were his students after the founding of the College of Shari'ah in the University of Damascus, were the most keen to attend his lectures and seminars in the university, at the time when the rich students who lived in luxury were walking slowly in the halls and yawning. As-Sibaa'ie used to show determination and resolve, coming in leaning on his stick, suffering the pain of sickness which the mountains could not bear, making his way to the lecture hall to teach the students of shari'ah and pioneers of knowledge. This is how the spirit of

devotion should be, and this is what it means to be a follower of the Prophet (ﷺ).

How wonderful are the lessons that As-Sibaa'ie derived from the life of Muhammad (ﷺ)... how wonderful are the lessons that he gave to the *daa'iyahs* following the example of the Prophet (ﷺ) all the way. How wonderful are the things that we learned in As-Sibaa'ie's lectures, that leadership, in all its aspects and dimensions, is the most prominent aspect of the biography of the Prophet (ﷺ); he taught us, through his life and his conduct, that devotion is the most prominent aspect of his life and behaviour. In fact, in this spirit of devotion, As-Sibaa'ie managed to present us with a beautiful image of the life of the Messenger, the leader of leaders and hero of heroes.

* * *

These pages which are now being published after being written in haste at a time of severe illness, and after being presented as lectures to the first and second year students in the College of Shari'ah, include only some of the many ideas that our teacher used to discuss in his lectures. It seems that what motivated him to compile these pages in such haste was his desire that they become a handy reference in the hands of students, because the books of *Seerah* do not have this insight and analysis. His intention was to complete the four remaining chapters in similar fashion — four chapters out of the ten into which he divided the biography of the Prophet (ﷺ), in addition to an Introduction in which he dealt with two topics. Then he intended to go back and edit all this material, adding details and historical quotations, but the decree of Allah overtook him and he passed away.

﴿...وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمۡرِهِۦ وَلَٰكِنَّ أَكۡثَرَ ٱلنَّاسِ لَا يَعۡلَمُونَ ٢١﴾ (سورة يوسف ١٢ : ٢١)

"... and Allah is predominant over His Affairs, but most of people know not." *(Qur'an 12: 21)*

Here I can only offer my apologies to the publisher for delaying the completion of this work, for which I am not really qualified, but in preparing this edition, there was no other way in which I could do it, in order to highlight the approach that our teacher developed, lest it be lost among other manuscripts on shelves, and in response to the requests of readers who knew of these notes but then heard nothing more about them. I pray to Allah that we will be able to expand on this in future editions, *in sha' Allah* (Allah willing).

The fact that these notes are being published more than ten years after the death of their author (may Allah have mercy on him and raise him in status), serves as a reminder of what Allah (ﷻ) says:

﴿...فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ... ﴿١٧﴾﴾ (سورة الرعد ١٣ : ١٧)

"*... As for the foam, it vanishes, [being] cast off; while that which benefits people, remains on the earth...*"

(Qur'an 13: 17)

'Adnaan Zarzoor

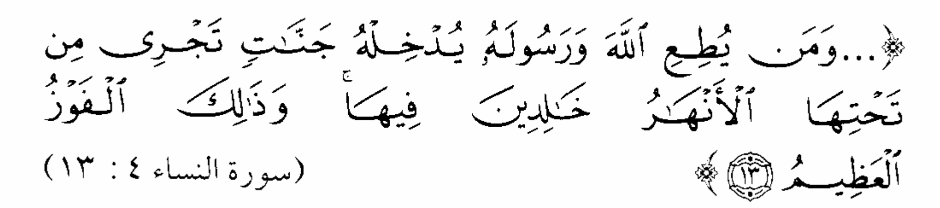
Preface

Praise be to Allah who sent His Messengers with clear signs and guidance, to bring the people forth from darkness into light, and to guide them to the path of Allah, the Almighty, the Most Praiseworthy.

Blessings and peace be upon the best of His Messengers, the noblest of His callers, our master Muhammad (ﷺ), with whom Allah concluded the series of His Messengers, and made his life an example for every believer with regard to all affairs of life, major and minor. With his religion, Allah concluded the series of divine laws, and made his message the most complete and the most able to meet the people's needs, regardless of the differences in the environments and eras in which they live. May Allah send blessings and peace upon him and upon his rightly-guided companions, through whom Allah taught mankind the meaning of sound human nature (*fiṭrah*), correct belief (*'aqeedah*), and sacrifice, and to whom He gave the honour of conveying the message of Islam to all the nations of earth. So they shed their blood and left their homes for this cause, until they fulfilled the trust and conveyed the message, and were sincere towards Allah and His Messenger. So they did a favour to all of mankind, the extent of which is not known, and each and every Muslim owes them a debt, until Allah inherits the earth and everything on it. May Allah be pleased with them and with everyone who loves them and raises the banner of *da'wah*, calling people to Allah after them, until the Day of Judgement.

I wrote these words when I was incapacitated and very ill, after having presented them as lectures to the first-year students in the College of Shari'ah. My aim was to demonstrate the aspects of the life of the Messenger (ﷺ), which every Muslim, *daa'iyah* and

student of shari'ah should ponder and bear in mind, so that he may gain the honour of following the example of the Prophet (ﷺ) and so that his *da'wah* may find success among people and be pleasing to Allah, and so that he may be granted the honour of abiding for eternity with the Messenger (ﷺ) in Paradise. Allah (ﷻ) says:



> "... *and whosoever obeys Allah and His Messenger [Muhammad] will be admitted to Gardens [in Paradise] under which rivers flow, abiding eternally therein, and that will be the great success.*"
>
> *(Qur'an 4: 13)*

So I have divided this topic into the following chapters:

a. An Introduction including two topics:

a. i. The benefits of studying the life of the Prophet (ﷺ)

a. ii. The sources and sound references for study of the life of the Prophet (ﷺ)

b. Examining the life of the Prophet (ﷺ), which is divided into ten chapters[1]:

Chapter 1 - The life of the Prophet (ﷺ) before his mission began.

Chapter 2 - His life after his mission began and before the migration to Abyssinia.

[1] Only Chapters 1 through 6 were completed; sadly, the author passed away before he could complete the book, and it was published in the original Arabic as is, with the last four chapters omitted. (Translator)

Chapter 3 - His life after the migration to Abyssinia until the migration (*Hijrah*) to Madeenah.

Chapter 4 - His *Hijrah* until he settled in Madeenah.

Chapter 5 - Battles from the Battle of Badr to the Conquest of Makkah.

Chapter 6 - The spread of Islam in the Arabian Peninsula after the Conquest of Makkah.

Chapter 7 - His life after the Conquest of Makkah until his death.

Chapter 8 - The features of Islamic legislation in Madeenah.

Chapter 9 - His character, and the fabrications of Orientalists and missionaries.

Chapter 10 - The effect of the Messenger and the Message on the world.

I ask Allah to help me in this work to present the *Seerah* in such a way that it fulfils the aim of teaching this subject in the College of Shari'ah, so that the students will be motivated to love studying the *Seerah*, and so that what they learn from this study will have an impact on their hearts and souls, and make them examples of righteousness and pure living, and make their *da'wah* efforts successful, so that once again the Prophet (ﷺ) will be the light of guidance for the Muslims that will dispel darkness from their lives, and fill their hearts, minds, lives and conduct with light and warmth, so that the Muslim community will regain its pure and righteous character that will enable it once again to lead all the people of this world, thus fulfilling the words of Allah concerning the Muslims:

﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ... ﴿١١٠﴾﴾ (سورة آل عمران ٣: ١١٠)

"You are the best nation ever raised up for mankind. You enjoin what is right and forbid what is wrong and believe in Allah..." *(Qur'an 3: 110)*

Muṣṭafa as-Sibaa'ie

Introduction

THE UNIQUE FEATURES OF THE SEERAH

The *Seerah* has a number of unique features which make studying it a source of spiritual and intellectual pleasure. Studying it is essential for all scholars of shari'ah, *daa'iyahs* who call people to Allah and those who are concerned with social reforms, to ensure that Islam will be conveyed to the people in a convincing manner, so that they will know that it is the refuge to which they should turn at times of trouble or confusion, so that the people's hearts will be open to the *daa'iyahs* and the reforms promoted by the reformers will be more successful and more sound. We will sum up below the most important and unique features of the Prophet's biography.

Firstly: It is the soundest account of the life of any Prophet who was sent, or any great reformer. The biography of the Messenger of Allah (ﷺ) has come to us via the soundest academic methods and with the strongest proof — as we shall see when we examine the sources of the *Seerah* — which leaves no room for doubt concerning the major events of the Prophet's life. This makes it easy for us to detect fabricated accounts, that were added in later times of miracles or events dreamt up, by ignorant minds who wanted to add more of an element of the extraordinary to the life of the Messenger of Allah (ﷺ), over and beyond that which Allah had decreed of his high status, the sanctity of his mission and the greatness of his character.

What is unique about the soundness of the *Seerah* is that it is proven, and there cannot be any doubt about it; this is something which cannot be said of the biography of any of the previous Messengers of Allah. In the case of Moosa (Moses) (عليه السلام) (may Allah's peace be

upon him), the true events of his life are mixed with the fabrications introduced by the Jews, so we cannot rely on the extant Torah in order to find a true picture of the life of Moosa (عليه السلام). Many western critics have also started to complain about some of the books of the Pentateuch, and some of them have stated clearly that some of its books were not written during or soon after the lifetime of Moosa, but rather they were written long after he had died, by an unknown author. This alone is sufficient to cast doubts upon the soundness of the life of Moosa (عليه السلام) as narrated in the Torah. So the Muslim can only believe in the details of his life that were narrated in the Qur'an and the *ṣaḥeeḥ* Sunnah.

The same may be said of the life of 'Eesa (Jesus) (عليه السلام), for these Gospels which are officially recognized by the Christian churches are those which were only approved of hundreds of years after the time of the Messiah; they were chosen — without any academic basis — from among hundreds of Gospels that were in circulation among the Christians at that time. Moreover, the attribution of these Gospels to their supposed authors cannot be proven in any scientific manner that would give peace of mind. They were not narrated through any chain of narrators that goes back to their authors. There is also some dispute among western critics concerning the names of some of these authors — who were they, and when did they live?

If this is the case regarding the biographies of Messengers connected to religions that are widespread in the world, the element of doubt is even stronger regarding the founders of other religions and philosophies of hundreds of millions throughout the world. The stories told by the followers of Buddha and Confucius about their lives have no sound basis from the point of view of academic research. Rather, the priests accepted them blindly from one another and each generation added more elements that were akin to myths and legends. No enlightened mind that is free from blind-following

of these religions can accept these myths.

Hence, we find that the soundest biography. the one which has the strongest proof and was narrated in the most reliable fashion, is the biography of Muhammad, the Messenger of Allah (ﷺ).

Secondly: The life of the Prophet (ﷺ) is well known at all stages, from the marriage of his father 'Abdullah to his mother Aaminah, until his death. We know a great deal about his birth, his childhood, his youth, how he earned his living before his Prophethood began, and his travels outside Makkah until Allah sent him as a Messenger. After that point, we know in more precise details all about his life, year by year, which makes his biography as clear as the sun. As some western critics said: Muhammad (ﷺ) is the only one who was born in the light of the sun.

This is something that is not even remotely available with regard to any of the previous Messengers. In the case of Moosa (عليه السلام), we do not know anything at all about his childhood or youth, or how he earned his living before he became a Prophet, and we know only a little about his life after he became a Prophet, not enough to form a complete picture of his personality. The same may be said of 'Eesa (عليه السلام). We do not know anything about his childhood, except what is mentioned in the Gospels that exist now, which say that he entered the Temple of the Jews and debated with their rabbis. This is the only event which they mention of his childhood. We do not know anything of his life after his Prophethood began, apart from matters that have to do with his call, and a little about his way of life. Apart from that, it is as if the matter is covered with a thick fog.

How can we compare this to the sound sources of the *Seerah*, with their precise details about the personal life of our Messenger, such as how he ate, drank, stood, sat and dressed, his shape and appearance, how he spoke and interacted with his family, how he worshipped and prayed, how he dealt with his Companions. The details of his

biography are so precise that they even narrated how many white hairs there were on his head and in his beard.

Thirdly: The biography of the Messenger of Allah (ﷺ) tells the life story of a man whom Allah honoured with the role of a Messenger. The *Seerah* does not try to make him more than human, or add myths and fables to his life. No divinity is ascribed to him in any way, whether major or minor. If we compare this to the stories that the Christians tell about the life of 'Eesa (عليه السلام), or that the Buddhists tell about Buddha, or that the idol-worshippers tell about their gods, it will become clear to us that there is a huge difference between the biography of the Prophet (ﷺ) and the biographies of these other figures. This has a far-reaching effect on the human and social behaviour of their followers, for the claims of divinity accompanying 'Eesa (عليه السلام) and Buddha made them unsuitable examples for people to follow their personal and social lives. Contrary to that, Muhammad (ﷺ) remained and will remain the perfect human example for everyone who wants to live a happy and decent life on the personal, family and social levels. Hence, Allah (ﷻ) says in His holy Book:

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ... ﴿٢١﴾﴾ (سورة الأحزاب ٣٣: ٢١)

"Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him whose hope is in Allah and the Last Day..." *(Qur'an 33: 21)*

Fourthly: The biography of the Messenger of Allah (ﷺ) includes all aspects of human life. It tells us the story of Muhammad, the trustworthy and righteous youth, before Allah honoured him with the Message. It also tells us the biography of the Messenger of Allah who called people to Allah, seeking the best means of conveying his Message and striving his utmost to do so. It tells us his biography as the leader of a state, establishing the best system for his state, and

protecting it by his alertness, sincerity and honesty in order to guarantee its success. It tells us his biography as a husband and father, with his compassion and kind treatment, clearly setting out the rights and duties of husbands, wives and children. It tells us his biography as an educator and guide who gave his companions an exemplary training and education, by means of which he transferred from his soul to theirs that which made them follow his example in all matters, both major and minor. It tells us his biography as a friend who fulfilled the duties of friendship, satisfying its obligations and observing its etiquette, which made his companions love him more than they loved themselves and more than they loved their families and relatives. His seerah tells us the story of a brave warrior, a victorious leader, a successful politician, a trustworthy neighbour and a faithful ally.

To sum up: The biography of the Messenger of Allah (ﷺ) includes all aspects of human life and interaction with society, which makes it the best example for every *daa'iyah*, every leader, every father, every husband, every friend, every teacher, every politician, every head of state, and so on...

We do not find anything like this comprehensiveness, not even anything that comes close, in what is left of the biographies of the previous Messengers and founders of ancient and modern religions and ideologies. Moosa (ﷺ) is the example of a national leader who saved his nation from slavery and expounded principles and laws that suited that nation only. But we do not find in his life-story anything that makes him an example for warriors, teachers, politicians, heads of state, fathers or husbands.

'Eesa (ﷺ) represents the ascetic *daa'iyah* who, when he left this world, had no wealth, no house and no possessions. But according to his life-story as it is extant among Christians, he does not represent a war leader, a head of state, a father, a husband — because he never

married, a lawgiver or any of the other roles represented in the life of Muhammad (ﷺ). The same may be said of Buddha, Confucius, Aristotle, Plato, Napoleon, and other great men of history. They are fit to be examples — if at all — in only one aspect of life where they achieved distinction and for which they are known. The only man in history who is fit to be an example for all groups, for all talented people in all aspects of life, is Muhammad (ﷺ).

Fifthly: The biography of Muhammad (ﷺ) is the only one that can give us proof beyond any shadow of a doubt about the truthfulness of his message and Prophethood. It is the biography of a perfect man whose call went from victory to victory, not by way of extraordinary feats and miracles, but in a purely natural way. For he began his call and was persecuted; he conveyed his message and gained supporters; he was forced to fight so he fought; he was wise and successful in his leadership. By the time his death drew near, his call has spread all over Arabia, by means of conviction, not by means of suppression and force. Whoever knows the customs and beliefs that the Arabs used to follow, and the attempts they made to silence his *da'wah*, even plotting to assassinate him, and how unequal was the match between him and his opponents in every battle he won, and the short time it took his message to prevail before he died, which was only twenty-three years, will be certain that Muhammad (ﷺ) was indeed the Messenger of Allah, and that Allah would not have blessed him with steadfastness, strength, influence and victory if he were not indeed a true Prophet. Allah would not have given this support, which is unique in history, to one who told lies about Him. The life-story of the Messenger of Allah (ﷺ) proves to us that his message is true from a purely rational point of view. The miracles that happened to him are not the main reason why the Arabs believed in his call. In fact we do not find any miracle that made the stubborn *kuffaar* (unbelievers) believe, even though physical miracles are proof against those who witness them. It is certain that the Muslims who

did not see the Prophet (ﷺ) or witness his miracles, believed in the truth of his message because of the definitive rational evidence that attested to the truth of his claim to Prophethood. This rational evidence includes the Qur'an, which is an intellectual miracle that makes every intelligent and fair-minded person believe that Muhammad's claim to be a Messenger is true.

This is utterly different from the life-stories of the previous Prophets as preserved among their followers, which indicate that people believed in them because of the miracles and extraordinary feats that they saw at their hands, without thinking in a rational way about the principles of their calls, or submitting to them on the basis of reason. The clearest example of that is the Messiah (عليه السلام), for Allah tells us in the Qur'an that the main reason why the Jews believed his message was that he healed the blind, the lepers and healed the sick, raised the dead, and told them what they were eating and what they were storing in their houses. He did all of that by Allah's leave. The Gospels that are currently extant tell us that these miracles were the only reason why the masses believed in him all at once, not that he was a Messenger as the Qur'an tells us, but that he was God and the son of God — exalted be Allah above that. So after the time of the Messiah, Christianity spread because of miracles and extraordinary feats, and the Acts of the Apostles is the greatest evidence of that. So it is true to say that Christianity to its followers is a religion based on miracles and extraordinary feats, not on intellectual conviction.

Hence, we can see a clear difference between the life of 'Eesa and that of Muhammad (ﷺ), because no one believed him as a result of seeing his miracles, rather they believed him on the basis of rational and intellectual conviction. Although Allah honoured him with miracles, that was by way of honouring him and refuting his stubborn and arrogant opponents. Anyone who studies the Qur'an will see that it is based on convincing by means of rational arguments and on calling attention to the visible signs of the greatness of Allah's

creation. Knowing that the Prophet (ﷺ) was unlettered, makes his bringing the Qur'an a sign of the authenticity of his Prophethood. Allah says in *Soorat al-'Ankaboot*:

﴿وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ۝٥٠ أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ۝٥١﴾ (سورة العنكبوت ٢٩: ٥٠-٥١)

"*And they say: 'Why are not signs sent down to him from his Lord?' Say: 'The signs are only with Allah, and I am only a clear warner.' Is it not sufficient for them that We revealed to you the Book [the Qur'an] which is recited to them? Verily, herein is mercy and a reminder [or an admonition] for people who believe.*"

(Qur'an 29: 50-51)

When the *kuffaar* of Quraysh insisted on demanding miracles from the Messenger of Allah (ﷺ), as the previous nations used to do, Allah commanded him to answer them by saying:

﴿... سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ۝٩٣﴾

(سورة الإسراء ١٧: ٩٣)

"... *Exalted is my Lord! Was I ever but a human Messenger?*" *(Qur'an 17: 93)*

Listen to what Allah says in *Soorat al-Isra'*:

﴿وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ۝٩٠ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ۝٩١ أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ۝٩٢ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى ٱلسَّمَآءِ

وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ﴿٩٣﴾ (سورة الإسراء ١٧ : ٩٠-٩٣)

"And they say: 'We shall not believe in you [O' Muhammad], until you cause a spring to gush forth from the earth for us; Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before [us] face to face; Or you have a house of Zukhruf [like silver and pure gold], or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.' Say [O' Muhammad]: "Exalted is my Lord! Was I ever but a human Messenger?"" (Qur'an 17: 90-93)

Hence the Qur'an clearly states that Muhammad (ﷺ) is a man who was sent as a Messenger, and that his claim to Prophethood is not based on extraordinary feats and miracles, rather it is addressed to people's minds and hearts.

﴿فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ... ﴿١٢٥﴾﴾
(سورة الأنعام ٦ : ١٢٥)

"And whomsoever Allah wills to guide, He expands his heart to Islam..." (Qur'an 6: 125)

SOURCE MATERIAL FOR THE BIOGRAPHY OF THE PROPHET (ﷺ)

There are only four main sources for the Biography of the Prophet (ﷺ).

1. The Holy Qur'an

This is the primary source from which we derive the features of the Prophet's biography. The Qur'an refers to his childhood:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝٧﴾

(سورة الضحى ٩٣ : ٦-٧)

> *"Did He not find you [O' Muhammad] an orphan and gave you a refuge? And He found you unaware [of the Qur'an, its legal laws and Prophethood] and guided you?"* *(Qur'an 93: 6-7)*

It also refers to his noble and sublime character:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾ (سورة القلم ٦٨ : ٤)

> *"And verily, you [O' Muhammad] are of a great moral character."* *(Qur'an 68: 4)*

The Qur'an speaks of the hardship and persecution that the Prophet (ﷺ) faced for the sake of his call. It mentions how the *mushrikoon* (polytheists) accused him of practicing witchcraft and of being insane, in order to turn others away from following the religion of Allah. The Qur'an mentioned the Prophet's *Hijrah* (migration) and the most important battles that he waged after his *Hijrah*. It speaks of the battles of Badr, Uḥud and Al-Aḥzaab; it mentions the Treaty of Al-Hudaybiyah, the Conquest of Makkah and the campaign of Ḥunayn. It also speaks of some of his miracles, such as the *Isra'* and *Mi'raaj* (Night Journey and Ascent into heaven).

So it speaks of many events from the Prophet's life. Because the Qur'an is the most sound book on the face of the earth, and it is so strongly proven in such a way that no wise man could think of doubting its texts and historical authenticity, the events of the

Prophet's life mentioned therein are unanimously regarded as the most sound sources of the *Seerah*.

But we should note that the Qur'an does not discuss the details of the events of the Prophet's life; rather it mentions them in general terms. When it speaks of a battle, it does not tell us the reasons why it happened, or the numbers of Muslims and *mushrikeen* (polytheists) who fought, or the numbers of *mushrikeen* killed or captured. Rather it speaks of the lessons to be learned from the battle. This is the aim of the Qur'an in all the stories that it tells us of earlier Prophets and past nations. Hence, we cannot rely only on the texts of the Qur'an that speak of the Prophet's life, if we want to have a complete picture of the life of the Messenger (ﷺ).

2. The *ṣaḥeeḥ* Sunnah

The *ṣaḥeeḥ* Sunnah is contained in the books of the Imams of hadith who are well known in the Muslim world for their sincerity and trustworthiness. These books are as follows:

The Six Books: Bukhari, Muslim, Abu Dawood, An-Nasaa'i, At-Tirmidhi and Ibn Maajah. To them may be added the *Muwaṭṭa'* of Imam Maalik and the *Musnad* of Imam Aḥmad. These books — especially Bukhari and Muslim — represent the pinnacle of trustworthiness and precision. The other books include both *ṣaḥeeḥ* and *ḥasan aḥaadeeth* (Prophet's sayings), and some also contain *ḍa'eef* (weak) reports.

From these books, which contain most of the life of the Prophet (ﷺ), the events, wars and deeds, we can form a comprehensive picture of the life of the Messenger (ﷺ), even though it may not always be complete and in chronological order. What makes them more trustworthy and gives us more peace of mind is the fact that the reports were narrated with continuous chains of narrators that go

back to the *Ṣaḥaabah* (Prophets' Companions) (may Allah be pleased with them), who are the ones who lived with the Messenger (ﷺ) and were with him. Allah supported His religion through them, and the Messenger of Allah (ﷺ) taught them himself. They were the most righteous generation in history, the ones with the strongest faith, the most truthful in speech, the noblest in spirit and the wisest. We must accept everything that has been narrated to us from the Messenger with a sound and continuous isnad as a historical fact, and entertain no doubts concerning it.

The Orientalists with their ulterior motives, and their followers among the Muslims who have little or no religious commitment and who have been deceived by the west and its scholars into casting aspersions upon the authenticity of the books of Sunnah that they have before them, want to destroy the shari'ah thereby and instill doubts about the events of the *Seerah*. But Allah, Who has guaranteed to protect His religion, has motivated some Muslims to refute their falsehood and turn their plots against them. In my book *As-Sunnah wa Makaanatuha min at-Tashree' al-Islami* I discuss the efforts of our scholars in examining and studying the Sunnah of the Prophet (ﷺ), and I expose the specious arguments of the Orientalists and their followers, and subject them to academic criticism. I hope that Allah will reward me for this work and make it among the record of my good deeds on the Day of Resurrection.

3. *Arabic poetry from the time of the Messenger (ﷺ)*

One of the matters concerning which there can be no doubt is the fact that the *mushrikeen* attacked the Messenger and his message on the lips of their poets, which forced the Muslims to refute them on the lips of their own poets, such as Ḥassaan ibn Thaabit, 'Abdullah ibn Rawaaḥah and others. The books of Arabic literature and the *Seerah*,

which were subsequently written, include a great deal of this poetry, from which we are able to deduce much information about the environment in which the Messenger (ﷺ) lived and the call of Islam developed at the very beginning.

4. The books of Seerah

The events of the Prophet's life were narrated by the *Ṣaḥaabah* (may Allah be pleased with them) to those who came afterwards. Some of them devoted particular attention to seeking out information on the details of the *Seerah*. Then the *Taabi'een* (followers of the Companions) transmitted these reports and compiled them in books, and some of them devoted particular attention to this, such as Abaan ibn 'Uthmaan ibn 'Affaan (رضي الله عنه) (may Allah be pleased with him) (32-105 AH) and 'Urwah ibn az-Zubayr ibn al-'Awaam, 23-93 AH). Among the lesser *Taabi'een* there were 'Abdullah ibn Abi Bakr al-Ansaari (d. 135 AH); Muhammad ibn Muslim ibn Shihaab az-Zuhri (50-124 AH), who compiled a book on the Sunnah at the time of 'Umar ibn 'Abdul-'Azeez, by his command; and 'Aasim ibn 'Umar ibn Qutaadah al-Anṣaari (d. 129 AH).

Then those who came after them paid attention to the *Seerah*, and devoted separate books to it. Among the most famous early compilers of the *Seerah* was Muhammad ibn Isḥaaq ibn Yassaar (d. 152 AH). The majority of scholars and *muḥadditheen* (narrators of Ḥadith) are agreed that he is trustworthy, except for what was narrated from Maalik and from Hishaam ibn 'Urwah ibn az-Zubayr who criticized him. Many of the scholars attribute the criticism of these two great scholars to personal enmity that existed between them and Ibn Isḥaaq.

Ibn Isḥaaq wrote his book *Al-Maghaazi* based on *aḥaadeeth* and reports which he had heard himself in Madeenah and Egypt. Unfortunately, this book itself has not come down to us; it is part of

our rich intellectual heritage that has been lost. But the contents of his book remain preserved in the material that Ibn Hishaam narrated from him in his *Seerah*, via his shaykh Al-Bakaa'i, who was one of the most famous students of Ibn Isḥaaq.

Seerat Ibn Hishaam

His full name was Abu Muhammad 'Abdul-Malik ibn Ayyoob al-Ḥumayri. He grew up in Basrah and died in 213 or 218 AH, according to different reports. Ibn Hishaam wrote his book *As-Seerah an-Nabawiyah* based on the material that his shaykh Al-Bakaa'i narrated from Ibn Isḥaaq, and on the material that he himself narrated from his shaykhs, but Ibn Isḥaaq had not mentioned it in his *Seerah*. He omitted the material that Ibn Isḥaaq had narrated if he did not find it acceptable. So he produced a book that is one of the most comprehensive, sound and detailed sources of the Prophet's biography. His book was so well-received that people called it after him, and dubbed it *Seerat Ibn Hishaam*. Commentaries on his book were written by two scholars from Andalusia, As-Suhayli (508-581 AH) and Al-Khushani (535-604 AH).

Ṭabaqaat Ibn Sa'd

His full name was Muhammad ibn Sa'd ibn Manee' az-Zuhri. He was born in Basrah in 168 AH and died in Baghdad in 230 AH. He was a scribe for Muhammad ibn 'Umar al-Waaqidi (130-207 AH), the famous historian of the Prophet's battles and campaigns (*maghaazi*) and biography. In his book *Aṭ-Ṭabaqaat*, Ibn Sa'd mentioned the names of the *Ṣaḥaabah* and *Taabi'een* — after outlining the biography of the Prophet (ﷺ) — according to their status, their tribes and their locations. His book *Aṭ-Ṭabaqaat* is considered to be one of the most trustworthy primary sources of the *seerah*, and the best in preserving the names of the *Ṣaḥaabah* and *Taabi'een*.

Taareekh aṭ-Ṭabari

His full name was Abu Ja'far Muhammad ibn Jareer aṭ-Ṭabari (224-310 AH). He was a *faqeeh* and *muḥaddith*, and the founder of a school of *fiqh* that did not spread very widely. His book of history was not limited to an account of the life of the Prophet (ﷺ), rather he also wrote the history of the nations that came before him, then he wrote a separate section about the life of the Prophet (ﷺ), then the history of the Islamic state until the time shortly before his death.

Aṭ-Ṭabari is regarded as trustworthy in what he narrates, but he often mentions weak (*ḍa'eef*) or false (*baatil*) reports, attributing these reports to the narrators who were known at his time to be unreliable — such as in the case of his reports from Abu Mukhnif, who was a fanatical *Shi'i* (shi'ite), but Aṭ-Ṭabari narrated many of his reports attributing them to him, as if he is saying that this is not his narration but Abu Mukhnif's.

Developments in the writing of the Seerah

The writing of the *Seerah* developed further. Some aspects of the *Seerah* were covered in books devoted to a single aspect of the Prophet's life, such as *Dalaa'il an-Nubuwwah* by Al-Asbahaani, *Ash-Shamaa'il al-Muḥammadiyah* by At-Tirmidhi, *Zaad al-Ma'ad* by Ibn Qayyim al-Jawziyah, *Ash-Shifa'* by Al-Qaḍi 'Ayaaḍ, and *Al-Mawaahib al-Laduniyah* by Al-Qasṭalaani, on which an eight-volume commentary was written by Az-Zarqaani (d. 1122 AH).

The scholars are still writing books on the life of the Prophet (ﷺ) in the modern style that is more readily acceptable to people's tastes nowadays. One of the most famous books that have been written in our time is *Noor al-Yaqeen fi Seerat Sayyid al-Mursaleen* by Shaykh Muhammad al-Khudari (may Allah have mercy on him). This book has been well received and is used for study in religious institutes in most parts of the Muslim world.

CHAPTER ONE

BEFORE PROPHETHOOD

HISTORICAL EVENTS

The proven reports about Muhammad's life before Prophethood tell us the following facts:

1. He was born into the noblest family among the Arabs, which was one of the noblest branches of Quraysh, namely Banu Haashim. Quraysh was the noblest of Arab tribes, the purest in descent and the highest in status. It was narrated from Al-'Abbaas (ﷺ) that the Messenger of Allah (ﷺ) said:

> "Allah created mankind, and made me from the best of them, from the best of their two groups. Then He chose tribes and made me from the best tribe. Then He chose families and made me from the best family. So I am the best of them from the best family."[2]

Because of the high esteem in which noble descent was held among Quraysh, we find that among the things which Quraysh accused the Prophet (ﷺ) of, his descent is not mentioned, because his origins were well known among them. They accused him of many things that they made up, but this issue was not mentioned at all.

2. He grew up an orphan, for his father 'Abdullah died when his mother was only two months pregnant with him. When he reached

[2] Narrated by At-Tirmidhi with a *saheeh* isnad.

the age of six, his mother Aaminah died too, so at a very early age he (ﷺ) felt the bitterness of being deprived of his parents' love and compassion. After that, he was looked after by his grandfather 'Abdul-Muṭṭalib, but he died when the Prophet (ﷺ) was eight years old. Then he was looked after by his paternal uncle Abu Ṭaalib, until he grew up and became strong and mature. The Qur'an refers to his being an orphan when it says:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦﴾ (سورة الضحى ٩٣ : ٦)

"Did He not find you [O' Muhammad] an orphan and gave you a refuge?" *(Qur'an 93: 6)*

3. The Messenger of Allah (ﷺ) spent the first four years of his life in the desert, among Bani Sa'd, so he grew up strong and healthy, eloquent and brave, able to ride horses well at an early age. His talents flourished in the peace and fresh air of the desert.

4. His intelligence was apparent at an early age and could be seen in his features, which aroused the love of all those who saw him. When he was a young boy, the Messenger came and sat on his grandfather's bed. When he ('Abdul-Muṭṭalib) sat on it, no one among his children (i.e., the paternal uncles of the Prophet) would sit on it with him. So his paternal uncles tried to make him move, but 'Abdul-Muṭṭalib said, "Leave my son alone, for by Allah he has a future."

5. When he was a young man, the Prophet (ﷺ) tended the sheep of the people of Makkah in return for a few pennies. It was narrated that he (ﷺ) said:

> "There is no Prophet who was not a shepherd." They said, "Even you, O' Messenger of Allah?" He said, "Even me." According to another report he said, "Allah never sent any Prophet but he was a shepherd." His Companions said to him, "Even you, O' Messenger of

> Allah?" He said, "Even me. I tended the sheep of the people of Makkah in return for a few pennies."

Then when he reached the age of twenty-five, he worked for Khadeejah bint Khuwaylid, doing business with her money in return for a salary that she paid him.

6. When he was a young man, he did not join his Makkan peers in their idle leisure pursuits. Allah (سبحانه وتعالى) protected him from that. The books of *Seerah* state that when he was a young man, he heard singing in one of the houses of Makkah where a wedding party was taking place. He wanted to go to the party, but Allah caused him to fall asleep, and he was only woken up by the heat of the sun. He did not join his people in worshipping idols, he never ate the meat of any animals that were sacrificed to them, he never drank wine, he never gambled, and he never uttered foul speech or bad language.

7. He was known for his wisdom and sound reasoning. The incident when he put the Black Stone back in its place in the Ka'bah is indicative of that. The Ka'bah had been damaged by a flood which caused cracks in its walls, so the people of Makkah decided to knock it down and rebuild it. So they did that, but when they reached the place where the Black Stone was to go, a fierce dispute erupted as to who would have the honour of putting the Black Stone in place. Each tribe wanted to have this honour. The dispute reached the point where they were threatening to fight one another, then they agreed that the first person to come in through the gate of Bani Shaybah should judge amongst them. That person was the Messenger of Allah (ﷺ), and when they saw him, they said, "This is *Al-Ameen* (the trustworthy), we will accept his judgement." When they told him about that, he solved the problem in a manner that was approved of by all parties. He spread out his cloak, then he picked up the Stone and put it on his cloak. Then he told them that each tribe should take hold of one edge of the cloak and lift it up. When the Stone reached

its place, he took it and put it there with his own hand, and they all approved of that. By means of his wisdom, Allah protected the blood of the Arabs from being shed in a feud that only Allah, the Exalted, the Almighty, knows its extent.

8. The Prophet (ﷺ) was known among his people for being trustworthy and honest since his youth. He was well known among them for treating people kindly, keeping promises, living an upright life and having a good reputation. This is what made Khadeejah (رضي الله عنها) employ him to engage in trade using her money in the caravan that went to the city of Busra in Syria every year, and made her pay him double what she paid anyone from among her own people. When he came back to Makkah and her slave Maysarah told her how trustworthy and sincere he was, and she saw the great profits that had been made on that trip, she paid him double the sum that she had promised. She also wanted to marry him, and he agreed to marry her even though he was fifteen years younger than her. The best testimony to his good attitude before Prophethood is the fact that Khadeejah said to him when the revelation first came to him in the cave of Hiraa' and he began trembling, "No, by Allah, Allah will never forsake you, for you uphold the ties of kinship, you help the weak and poor, you honour your guests and you help others at times of crisis."

9. He traveled twice outside Makkah. The first time was with his paternal uncle Abu Ṭaalib when he was twelve years old, and the second time was when he was twenty-five, when he went to engage in trade on Khadeejah's behalf, with her money. Both trips were to the city of Busra. On both occasions he heard the talk of the merchants and saw the towns of the lands through which he traveled, and the customs of their people.

10. A few years before his Prophethood, Allah made him like to go

out to the cave of Hiraa' — which is a mountain on the north-west side of Makkah, close to the city — where he would stay alone for a month — during the month of Ramaḍaan — and think about the signs of Allah's creation and the greatness of His power. He continued to do this until the Revelation came to him with the Qur'an.

LESSONS TO BE LEARNED

A researcher may learn the following lessons from studying the events described above:

1. That the more highly-regarded a *daa'iyah* or social reformer is among his people, the more likely the people will listen to him. People usually look down on callers and reformers if they are of humble origins or modest background. But if there comes to them one whose noble birth or whose family's social status they cannot deny, they will not be able to say anything about him but lies and fabrications which they will take as an excuse not to listen to him or heed his call. Hence, the first thing that Heraclius asked Abu Sufyaan, after the Prophet (ﷺ) had sent a letter to Heraclius calling him and his people to Islam, was: "What is his lineage amongst you?" Abu Sufyaan answered, although at that time he was still a *mushrik*, "He is one of the noblest of us in lineage." When Heraclius had finished questioning Abu Sufyaan and had listened to his answers, he explained to him why he had asked him these questions about Muhammad the Messenger of Allah (ﷺ). Heraclius said: "I asked you what his lineage was amongst you, and you said that he was one of the noblest of you in lineage. That is because God never chooses a Prophet except from among the noblest of his people and the best in lineage."

It is true that Islam does not give any weight to nobility of descent

when it comes to deeds, but this does not mean that there is no connection between noble descent and noble deeds. The higher a person's status, the more chance there is of success, as the Prophet (ﷺ) said according to a *ṣaḥeeḥ* hadith:

> "The best among you during the *Jaahiliyah* are the best among you in Islam, if they understand properly."

2. If the *daa'iyah* goes through the pain of being an orphan or suffering hardship when he is young, that will make him more sensitive to noble humane feelings., and he will be filled with compassion and mercy towards the orphans, the poor and persecuted; he will strive harder to be just to these groups and show mercy and compassion towards them. Every *daa'iyah* needs a large amount of noble humane emotions that will make him feel the pain of the weak and wretched. There is nothing better than suffering in his own life to give him the feelings of the orphans, poor and needy.

3. The closer the *daa'iyah's* lifestyle is to the *fiṭrah* (nature), and the further away he is from a complex lifestyle, the more pure, and strong will be his mind, body and soul, and the more sound is his speech and thinking. Hence, it was not by chance that Allah chose the Arabs to bring the message of Islam, because, in comparison to the neighbouring civilized nations, they were purer in spirit, sounder in thinking, more proper in morals, and more able to endure the hardships of war for the sake of Allah and spreading His message throughout the world.

4. No one is qualified to lead the *da'wah* except one who is intelligent and alert. So those of low or average intelligence are the least deserving of leading the intellectual reform or spiritual movement. Rather, it is one of the laws of life that no one who is dull-witted or confused in his thinking or hold weird views will be able to lead in any field of life with any degree of success. If by chance or

circumstance such a person attains a position of leadership, he will quickly falter and his people will shun him, after his actions demonstrate his stupidity, oddness or confused thinking.

5. The *daa'iyah* must be able to depend on himself to earn a living, or have a decent source of income, without begging or humiliating himself in any way.

Sincere and noble *daa'iyahs* do not accept to live on people's charity and gifts. What respect can they have from their people if they humiliate themselves by begging and asking from people, even if they do not do that openly? If we find a person who claims to be a *daa'iyah* accumulating wealth from people through all kinds of deceit, then we may be certain that he has no self-respect, so how must his people and his neighbours view a person who accepts humiliation for himself? How can he call people to noble characteristics and conduct, and confront false and corrupt rulers, and fight evil and immorality, and spread the noble spirit of righteousness among the ummah?

6. If the *daa'iyah* is righteous during his youth and has lived a good life, this is more likely to bring him success in his efforts to call people to Allah, reform their morals and fight evil. For there will be no one who can criticize his personal conduct before he began his *da'wah* work. We often see that when people undertake *da'wah* (call, preaching) and reform efforts, especially in the field of moral reform, one of the most off-putting factors is when people remember their immoral past and previous bad behaviour. This ill-spent past may make people doubt the sincerity of such *daa'iyahs*, who may be accused of hiding behind the reform effort for ulterior motives, or of not starting to call for reform until they had had their fill of the pleasures of life, and because of their circumstances or their age they no longer had any hope of continuing to have the worldly gains, wealth, fame or status that they previously enjoyed.

But in the case of the *daa'iyah* who was righteous during his youth, he can continue to hold his head high with a clear conscience. The enemies of reform will not find any way to criticize him for his recent or more distant past; they will not find in his past any grounds for exposing him or calling people to look down on him.

Yes, Allah accepts the repentance of the one who repents to Him sincerely, and He erases his past evil deeds with his present good deeds, but this does not benefit the *daa'iyah* who wants to succeed in his *da'wah*, who could have hoped for greater success if he had a better past and a better reputation.

7. If the *daa'iyah* has the experience of travel, living with the masses and becoming familiar with the people's customs, circumstances and problems, this will have a great impact on the success of his *da'wah*. Those who interact with people through books and articles without mixing with people of different backgrounds are doomed to failure in their calls for reform. The people will not listen to them or respond to their call, because they will see that they know nothing about their circumstances and their problems. Whoever wants to bring about reform among religious people has to mix with them in their mosques, gatherings and meetings. Whoever wants to bring about reform among the workers and peasants has to mix with them in their villages and factories, eat with them in their houses, and speak to them in their meetings. Whoever wants to reform the people's interactions with one another has to mix with them in their marketplaces, shops, factories, clubs and gatherings. Whoever wants to reform politics must mix with politicians and get to know their organizations, listen to their speeches, read their manifestoes and agendas, then get used to the environment in which they operate, their cultural background and the aims which they are striving to reach, so that he will know how to address them without putting them off, and how to aim his reform efforts, so that they will not resist him

because of personal dislike or emotional reasons.

So the *daa'iyah* must have some experience of life and some knowledge of people's affairs, so that he will be able to fulfil the command of Allah (ﷻ):

﴿ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ... ﴿١٢٥﴾﴾

(سورة النحل ١٦ : ١٢٥)

> *"Invite [mankind, O' Muhammad] to the way of your Lord [i.e. Islam] with wisdom [i.e. with the Divine Revelation and the Qur'an] and fair preaching..."*
> *(Qur'an 16: 125)*

How wonderful is the advice to,

> "address people according to their intellectual level; do you want Allah and His Messenger to be rejected?"[3]

8. The *daa'iyah* who wants to call people to Allah should spend time alone every now and then, when his soul may make contact with Allah and he can keep away from all the things that may upset him such as bad attitudes, the stress of life and disturbances around him. During such times of solitude, he should take stock of himself and see if he has fallen short in doing good, or deviated in any way, or failed to follow the wisest course, or made a mistake in his method or way. or indulged in arguments with some people to such an extent that he forgot to remember Allah and feel close to Him, remember the Hereafter with its Paradise and its Hell, together with death and its

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[3] This is mentioned in Bukhari, 1/199, in *Kitaab al-'Ilm, Baab man khassa bil-'ilm qawman doona qawmin karaahiyatan an laa yafhamu* (The Book of Knowledge, Chapter: One who addresses knowledge only to some people and not others lest they misunderstand). 'Ali (رضي الله عنه) said: "Speak to the people according to their level of knowledge, do you want Allah and His Messenger to be rejected?"

suffering and agonies. Hence *tahajjud* and *qiyaam al-layl* (prayers at night) were made obligatory for the Prophet (ﷺ), and they are *mustaḥabbat* (recommended) for others. Those who should be most eager to perform these *nafl* prayers are the *daa'iyahs* who seek to call people to Allah and His shari'ah and Paradise.

Solitude, *tahajjud* and standing to worship Allah in the depths of the night bring joy which no one knows except those whom Allah honours with these acts of worship. Ibraheem ibn Adham (may Allah have mercy on him) used to say after doing these prayers, "We are experiencing joy which if the kings were aware of it, they would fight us for it."

It is sufficient for us to note the words that Allah addressed to the Messenger of Allah (ﷺ):



(سورة المزمل ٧٣: ١-٦)

> *"O' you wrapped in garments [i.e. Prophet Muhammad]! Stand [to pray] all night, except a little — Half of it or a little less than that, Or a little more. And recite the Qur'an [aloud] in a slow [pleasant tone and] style. Verily, We shall send down to you a weighty Word [i.e. obligations, laws]. Verily, the rising by night [for Tahajjud prayer] is very hard and most potent and good for governing oneself, and most suitable for [understanding] the Word [of Allah]."*
>
> *(Qur'an 73: 1-6)*

CHAPTER TWO

FROM THE BEGINNING OF PROPHETHOOD UNTIL THE MIGRATION TO ABYSSINIA

HISTORICAL EVENTS

During this period, we know that the following historical events took place:

1. The Revelation (*waḥy*) came to the Prophet (ﷺ). When the Prophet reached the age of forty, Jibreel (Gabreal) (ﷺ) came down to him with the Revelation on Monday 17 Ramaḍaan. Imam Bukhari (may Allah have mercy on him) tells us the story in his *Ṣaḥeeḥ*, with a continuous isnad going back to 'Aa'ishah *Umm al-Mu'mineen* (ﷺ), of how the Revelation came to him. 'Aa'ishah said:

> "The way in which the Divine Revelation to the Messenger of Allah began was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hiraa' where he used to worship (Allah alone) continuously for many days before he would want to see his family. He used to take with him the food for his stay and then come back to (his wife) Khadeejah to take his food again, until suddenly the Truth descended upon him while he was in the cave of Hiraa'. The angel came to him and told him to read. The Prophet replied, 'I am not a reader.' The

Prophet said, 'The angel embraced me and squeezed me so hard that I could not bear it any more. Then he released me and again told me to read, and I replied, 'I am not a reader.' Thereupon he embraced me again and squeezed me a second time till I could not bear it any more. Then he released me and again told me to read but again I replied, 'I am not a reader.' Thereupon he embraced me for the third time and squeezed me, then he released me and said,

﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ﴿١﴾ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ﴿٢﴾ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ﴿٣﴾ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ﴿٤﴾ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ﴿٥﴾﴾

(سورة العلق ٩٦: ١-٥)

"*Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has taught man that which he knew not.*"

(Qur'an 96: 1-5)

Then the Messenger of Allah returned, having memorized these verses, with his heart beating severely. Then he came to Khadeejah bint Khuwaylid and said, 'Cover me! Cover me!' They covered him until he calmed down, then he told her everything that had happened and said, 'I fear for myself.'

Khadeejah replied, 'Never! By Allah, Allah will never disgrace you. You uphold the ties of kinship, help the poor and the destitute, honour your guests and assist the deserving calamity-afflicted ones.'

Khadeejah then took him to Waraqah ibn Nawfal ibn

> Asad ibn 'Abdul-'Uzza, who was the son of Khadeejah's paternal uncle. He had become a Christian during the *Jaahiliyah* and he was a scribe who could write Hebrew. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had become blind. Khadeejah said to Waraqah, 'Listen to the story of your nephew, O' my cousin!' Waraqah asked, O' my nephew! What have you seen?' The Messenger of Allah described what he had seen and Waraqah said, 'This is the Namoos — the bringer of Revelation, i.e., Jibreel — who came down to Moosa. I wish that I were young and strong, and could live up to the time when your people will drive you out.' The Messenger of Allah said, 'Will they drive me out?' Waraqah said, 'Yes, no man has ever brought something similar to what you have brought but he was treated with hostility. But if I should remain alive till the day when you will be turned out then I will support you strongly.' But after a few days Waraqah died and the Revelation also ceased for a while.

According to the report narrated by Ibn Hishaam from Ibn Isḥaaq: Jibreel came to him whilst he was sleeping in the cave of Hiraa', bringing a coverlet of brocade on which there was some writing, and said, "Read!" ...So I read it, and he departed from me, and I awoke from my sleep, and it was as if those words were written on my heart. Then I went out and when I was midway on the mountain, I heard a voice from heaven saying, "O' Muhammad, you are the Messenger of Allah, and I am Jibreel." I raised my head to look up at the sky, and I saw Jibreel in the form of a man standing astride the horizon, saying, "O' Muhammad, you are the Messenger of Allah, and I am Jibreel." So I stood and looked at him, moving neither forward not

backward, then I began to turn my face away from him, but wherever I looked I saw him there on the horizon. I continued to stand there, neither advancing nor turning back, until Khadeejah sent her messengers to look for me...

2. The first one to believe in him and enter Islam was his wife Khadeejah (ﷺ), then his cousin 'Ali (ﷺ), who was ten years old. Then his freed slave Zayd ibn Ḥaarithah, then Abu Bakr aṣ-Ṣiddeeq (ﷺ). The first slave to become Muslim was Bilaal ibn Rabaah al-Habashi. So Khadeejah was the first one to believe in him. The Prophet (ﷺ) prayed with her late on Monday, and that was the first day he prayed. At that time the prayer was two *rak'ahs* in the morning and two *rak'ahs* in the evening.

3. Then after that the Revelation ceased for a while. The reports differ as to how long that time lasted. The longest estimate is three years and the shortest is six months, which is the correct view. The cessation of the Revelation caused great distress to the Prophet (ﷺ), until he was about to go out to the mountains and throw himself down from a peak[4], thinking that Allah had forsaken him after He had chosen him for the honour of Prophethood. Then the Revelation came back to him, as Imam Bukhari narrated in his *Ṣaḥeeḥ* from Jaabir ibn 'Abdullah al-Anṣaari, who reported that the Prophet (ﷺ) said:

> "Whilst I was walking, I heard a voice from heaven, so I looked up and saw the angel who had come to me in the cave of Hiraa', sitting on a throne between heaven and earth. I was afraid of him, so I went back, saying, 'Cover me!' Then Allah revealed the words:

[4] Although this sentence — "He was about to throw himself down from the mountaintops out of grief because the Revelation had ceased" — appears in *Ṣaḥeeḥ al-Bukhari*, it is part of the commentary of Az-Zuhri and cannot be traced back to the Prophet (ﷺ). See *Al-Fatḥ*, 12/316.

﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ (سورة المدثر ٧٤: ١-٥)

'O' you [Muhammad] enveloped in garments! Arise and warn! And glorify your Lord [Allah]! And purify your garments! And keep away from Ar-Rujz [the idols]!' *(Qur'an 74: 1-5)*

So the Revelation resumed and continued to come."

4. After that, the Messenger (ﷺ) started to call to Islam those whom he knew to be mature. This went on for three whole years, until a number of men and women, who were known to be mature and of sound nature, had embraced Islam.

5. Then, after the number of those who had entered Islam had reached approximately thirty, Allah commanded His Messenger (ﷺ) to convey the message openly. That was when Allah (ﷻ) said:

﴿فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ۝٩٤﴾ (سورة الحجر ١٥: ٩٤)

"*Then declare what you are commanded and turn away from the polytheists.*" *(Qur'an 15: 94)*

6. Then began the period of persecution of the new believers and of the Messenger of Allah (ﷺ). The *mushrikeen* were upset because the Messenger (ﷺ) cast aspersions upon their reasoning and criticized their gods, and brought them a new religion which called them to One God, "*Whom no vision can grasp Him, but He grasps all vision and He is Al-Lateef [the Most Subtle and Courteous], Well-Acquainted with all things*" (cf. *Al-An'aam* 6: 103).

7. During this period, the Messenger (ﷺ) would meet with the believers in secret in the house of Al-Arqam ibn Abi al-Arqam who had also become Muslim. The Messenger used to recite to them the verses of the Qur'an that had been revealed to him, and he would

teach them about the rulings of the religion and the laws that had been revealed at that stage.

8. Then the Messenger (ﷺ) was commanded to warn his tribe and kinsmen. So he stood on *Aṣ-Ṣafa* and called the clans of Quraysh one by one, and invited them to enter Islam, and give up idol-worship; he told them of Paradise and warned them about Hell. Abu Lahab said to him, "May you perish! Was it for this that you called us together?"

9. Quraysh wanted to harm the Messenger (ﷺ) but his uncle Abu Ṭaalib protected him and refused to surrender him to them. Then after they had left, he asked him to tone down his call. He thought that his uncle was going to let him down, and he uttered the famous words: "By Allah, if they were to put the sun in my right hand and the moon in my left to make me give up this matter, I will never give it up until Allah makes it victorious or I perish in the attempt.

10. After that the *mushrikeen's* persecution of the Messenger (ﷺ) and his companions became even worse, until some of them died under torture, and some of them became blind.

11. When Quraysh saw how the believers were clinging steadfastly to their beliefs, they decided to negotiate with the Messenger (ﷺ), offering to give him however much money he wanted, or to make him their king, but he refused all of that.

12. When the Messenger (ﷺ) saw how stubborn Quraysh were and how they persisted in persecuting his Companions, he said to them,

> "Why do you not leave and go to Abyssinia, for in that land there is a king under whom no one is mistreated, until Allah grants you a way out from the difficulties you are facing."

So in the first migration twelve men and four women migrated, then they came back after they heard that 'Umar had become Muslim and

Islam was being proclaimed openly. But it was not long before they went back (to Abyssinia), taking other believers with them. In the second migration, eighty-three men and eleven women went to Abyssinia.

13. The *mushrikeen* boycotted the Messenger of Allah (ﷺ), Banu Haashim and Banu al-Muṭṭalib. They stopped trading with them, intermarrying with them, mixing with them and refused to accept any deal with them. The boycott lasted for two or three years, during which the Messenger (ﷺ) and the believers with him suffered a great deal of hardship. Then the boycott ended with the help of wise men among Quraysh.

LESSONS TO BE LEARNED

1. When Allah wants to guide a person to call people to good and reform, He instills in his heart a dislike of the misguidance and corruption that prevail in his society.

2. Muhammad (ﷺ) was not hoping to become a Prophet and he did not dream of doing so. Rather, Allah inspired him to withdraw and engage in worship as a means of purifying himself and preparing himself spiritually to bear the burdens of Prophethood. If he (ﷺ) had been hoping to become a Prophet, he would not have been frightened when the Revelation came to him, and he would not have gone to Khadeejah asking her the reason for what he had seen in the cave of Hiraa'. He was not certain that he was the Messenger of Allah until after he had seen Jibreel telling him, "O' Muhammad, you are the Messenger of Allah, and I am Jibreel," and until after Waraqah ibn Nawfal and Khadeejah had reassured him that what he had seen in the cave was the Revelation that used to come down to Moosa (Moses) (عليه السلام).

3. If the call for reform is foreign to the beliefs and mentality of the

masses, the *daa'iyahs* should not proclaim it openly until a number of people who are prepared to sacrifice everything believe in it, so that if the leader of the call is harmed, his followers who believe in his message will fulfil the obligation of calling others, and so that the continuation of the call will be guaranteed.

4. The Messenger of Allah (ﷺ) surprised the Arabs with something they were not expecting; they rejected his call vehemently and wanted to kill him and his Companions. This historical fact is a refutation of some nationalists who claim that the call of Muhammad (ﷺ) simply reflected the hopes and ambitions of the Arabs at that time. This is a ridiculous claim which is refuted by the proven historical facts as we have seen. The only reason why these people say such things is their extreme nationalistic views which make them regard Islam as something based on Arab ideas and identity. This is a clear denial of the Prophethood of the Messenger (Blessings and Peace be upon him) and a denigration of his great message.

5. The steadfastness of the believers in adhering to their beliefs, even though the evildoers inflicted various kinds of torture and persecution on them, points to the genuine nature of their faith. They were so sincere in their beliefs and so noble in spirit that to have a clear conscience and peace of mind, and to hope for the pleasure of Allah, was more important than the persecution and torture they suffered.

The sincere believers and *daa'iyahs* give precedence to the spiritual considerations over the physical ones. They hasten to obey the dictates of their souls, at the expense of the demands of their bodies for rest and pleasure. This is how the *da'wah* prevails, and this is how the masses are set free from darkness and ignorance.

6. The words that the Prophet (ﷺ) said to his uncle Abu Ṭaalib, and his rejection of the wealth and kingship offered to him by Quraysh, point to the sincerity of his claim to Prophethood and his keenness to

guide the people. By the same token, the *daa'iyah* should be determined that his call should continue, no matter how many people gang up on him. He should ignore the followers of falsehood who tempt him with offers of position and status. Striving for the sake of the truth brings the believers peace of mind and contentment. The pleasure of Allah, the Exalted, the Almighty, and His Paradise are more precious to them than all the positions, status and wealth of this world.

7. The *daa'iyah* should meet with his supporters at intervals each day or each week, to increase their faith in the call and to teach them its ways, means and etiquette. If he fears that some danger may befall himself or his group if he meets with them openly, then he must meet with them in secret, lest the followers of falsehood find out about them and destroy all of them, or increase their persecution against them.

8. The *daa'iyah* must pay attention to his relatives, and convey to them the call for reform. If they turn away, he will have an excuse before Allah and before people for the corruption and misguidance that they are following.

9. If the *daa'iyah* finds out that his group is in deadly danger or that their beliefs are exposed to *fitnah* (trial), then he must prepare for them a place where they can be safe from the enmity of the followers of falsehood. This is not contrary to the *daa'iyah's* obligation to be prepared to sacrifice himself. For if the *daa'iyahs* are few, the followers of falsehood could finish them off with one blow and put an end to their call. If the *daa'iyahs* are in a safe place, this guarantees that the *da'wah* will continue to spread.

10. The fact that the Prophet (ﷺ) told his Companions to migrate to Abyssinia twice, indicates that the relationship between religious people, despite the differences in their religions, is stronger than their ties to idol-worshippers and atheists. For the divinely-revealed

religions — in their true and original forms — share the same social goals, as well as belief in God and His Prophets and the Last Day. This is what makes the ties among them stronger than any ties of kinship, blood or nationality with atheists, idol worshippers and those who disbelieve in the laws of Allah.

11. The followers of falsehood will not give in easily to the people of truth. Every time they fail in one means of resisting and defeating the call to truth, they will come up with something else. This is how it will continue until truth attains its final victory and falsehood is finally defeated.

CHAPTER THREE

FROM THE MIGRATION TO ABYSSINIA UNTIL THE MIGRATION TO MADEENAH

HISTORICAL EVENTS

During this period the following important events took place:

1. Abu Ṭaalib, the paternal uncle of the Prophet (ﷺ), died in the tenth year of the Prophet's mission. During his life he was a strong defender of his nephew, the Messenger of Allah (ﷺ). Quraysh could not do any harm to the Prophet so long as Abu Ṭaalib was still alive, out of respect to him. But when Abu Ṭaalib died, Quraysh were able to increase their persecution of the Prophet. Hence, his death was a source of deep grief for the Prophet. The Prophet was keen that Abu Ṭaalib should speak the words of Islam on his deathbed, but Abu Ṭaalib refused, fearing that it would be a cause of his people speaking ill of him.

2. Khadeejah (رضي الله عنها) died in the same year. She had eased the worries of the Prophet and the grief he felt at the persecution of Quraysh. When she died, he grieved deeply for her. The year in which his uncle Abu Ṭaalib and his wife Khadeejah died is known as the Year of Grief.

3. When the persecution of Quraysh intensified following the death of his uncle and his wife, the Prophet (ﷺ) went to Aṭ-Ṭa'if, hoping that (the tribe of) Thaqeef would listen to him and support him. But they rejected him in an unpleasant manner and incited their sons to throw stones at him until blood flowed from his feet. Then he sought

refuge in one of the gardens of Aṭ-Ṭa'if and offered the following humble supplication to Allah:

> "O' Allah, to You do I complain of the my weakness, little resource and lowliness before men. O' Most Merciful of those who show mercy, You are the Lord of the weak and You are my Lord. To whom will You leave me? To a far-off stranger who will mistreat me? Or to an enemy to whom You have granted power over me? If You are not angry with me, I care not, but Your favour is better for me. I seek refuge in the Light of Your Countenance by which the darkness is illumined and the things of this world and the next are set aright, lest Your anger descend upon me or Your wrath light upon me. It is You Whom we beseech until You are well pleased. There is no power and no strength except in You."

4. The Prophet (ﷺ) came back from Aṭ-Ṭa'if without Thaqeef responding to his call, apart from 'Addaas, the slave of 'Utbah and Shaybah, the sons of Rabee'ah. He was a Christian slave whose masters told him to offer a bunch of grapes to the Messenger (ﷺ) when he was in the garden, because they saw that he was exhausted after Thaqeef had attacked him. When 'Addaas offered the grapes to the Messenger (ﷺ), he took them and started eating them, saying, "*Bismillah.*" This attracted the attention of 'Addaas, because he had never seen anyone saying anything like this. After they spoke for a while, 'Addaas became Muslim.

5. The miracle of the *Isra'* and *Mi'raaj* (night journey and ascent into heaven) took place. There was some difference of opinion among the scholars as to when it occurred, but it is certain that it happened before the *Hijrah*, in the tenth year of the Prophet's mission or later. The correct view of the majority of scholars, is that it happened in one night, when the Prophet (ﷺ) was awake, and it happened to him in

body and soul. He was taken by night from *Al-Masjid al-Haraam* (in Makkah) to *Al-Masjid al-Aqṣa* (in Jerusalem). Then he was taken up into the highest heavens, and came back to his house in Makkah on the same night. He told Quraysh about the miracle, but they mocked him and made fun of him, but Abu Bakr and those who had strong faith believed him.

6. On that night, the prayer was made obligatory, five prayers each day for every adult, sane Muslim.

7. Whilst the Prophet (ﷺ) was passing among the tribes on the occasion of Ḥajj — as was his custom every year — to call them to Islam and to give up idol-worship, he was at Al-'Aqabah where the Jamaraat are stoned, when he met a group from Al-Aws and Al-Khazraj (tribes from Madeenah). He called them to Islam and they became Muslims. There were seven of them, who returned to Madeenah and told their people about their meeting with the Prophet (ﷺ) and their conversion to Islam.

8. The following year, in the twelfth year of his mission, twelve men of the Anṣaar (Madeenan Supporters of the Prophet) came during the Ḥajj season and met with the Prophet (ﷺ) and swore allegiance to him. When they went back, the Prophet (ﷺ) sent Mus'ab ibn 'Umayr with them to Madeenah, to teach the Muslims the Qur'an and Islam, after which Islam spread far and wide in Madeenah.

9. In the following year, a group of Anṣaar came to Ḥajj and met with the Prophet (ﷺ) in secret. There were seventy men and two women. They swore their allegiance to him and promised to support him and to protect him as they protected their own wives and children. Then they went back to Madeenah after he chose from among them twelve men to be leaders of their people.

LESSONS TO BE LEARNED

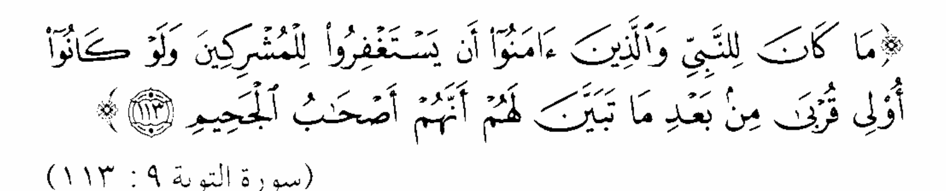
1. The *daa'iyah* may be protected by one of his relatives who do not follow his call, because that is in the interest of the call when it is in a position of weakness, and this protects the life of the *daa'iyah*. The protection of the *daa'iyah's* tribe or family may be of benefit to the *daa'iyah* and his call, so long as he does not approve of or support their evil.

2. A righteous wife who believes in the call to truth may relieve many of the difficulties faced by her *daa'iyah* husband if she shares his concerns and suffering. In this manner, she can reduce his burden of stress and encourage him to continue and remain steadfast, thus playing a role in the success of the call. The attitude of Khadeejah (﵂) in supporting the Messenger of Allah (ﷺ) is the best example of the great role that a believing wife may play in the success of her husband's *da'wah* work, and in making him steadfast and helping him to continue his *da'wah*. The loss of such a wife, when the struggle to reform is at its most intense, is an immense loss which inevitably fills the husband with grief and sorrow.

3. Grief for the loss of a relative who was protecting the call to truth even though he did not believe in it, and for the loss of a sincerely believing wife, is a natural result of sincere devotion to the call and of sincerity towards the wife whose sacrifice and support were exemplary. Hence, when Abu Ṭaalib died, the Messenger (ﷺ) said:

> "May Allah have mercy upon you and forgive you. I will keep on praying for forgiveness for you until Allah forbids me to do so."

The Muslims followed the example of their Prophet (ﷺ) and prayed for forgiveness for deceased *mushrik* family members, until Allah revealed the words:



(سورة التوبة ٩ : ١١٣)

"It is not [proper] for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikeen, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire [because they died in a state of disbelief." *(Qur'an 9: 113)*

So the Prophet (ﷺ) stopped praying for forgiveness for Abu Ṭaalib, and the Muslims stopped praying for forgiveness for their deceased relatives.

The Messenger (ﷺ) continued for the rest of his life to mention the virtues of Khadeejah, to pray for mercy for her, and to honour her friends, so much so that 'Aa'ishah felt jealous of her — even though she was dead — because she so often heard the Prophet praising her. Bukhari narrated that 'Aa'ishah (ﷺ) said:

> "I never felt as jealous of any of the wives of the Prophet as I did of Khadeejah, although I never saw her. But the Prophet mentioned her a great deal, and sometimes he would slaughter a sheep, cut it up and distribute it among the friends of Khadeejah. Once I said to him, 'It is as if there is no one in this world but Khadeejah,' and he said, 'She was like that and like that (mentioning good things about her), and I had children from her.'"

4. The fact that the Prophet went to Aṭ-Ṭa'if after the people of Makkah had turned away from him, indicates that he was determined that the call should continue and that he had not given up hope that the people would respond. So he looked for new territory for his call after the barriers had gone up in the first territory. The fact that

Thaqeef incited their children and fools against the Messenger indicates that the nature of evil is the same, no matter where it occurs, which is to use the foolish to attack those who advocate good. The flowing of blood from the feet of the Prophet, when he was a noble Prophet, is the greatest example of the harm and persecution that the *daa'iyah* may face for the sake of Allah. The prayer of the Prophet in the garden uttering those immortal words, is confirmation of the truth of his mission and his determination to continue his efforts, no matter what difficulties lay in his path. It demonstrates that his only concern was the pleasure of Allah, and that he did not care about the approval of leaders or of the simple-minded common folk. "If You are not angry with me, I care not." It also demonstrates that he was seeking strength from Allah by turning to Him and seeking strength from Him when the persecution grew intense. And it illustrates the fact that the *daa'iyah's* primary fear must be of the wrath and anger of Allah, not the wrath and anger of anyone else.

5. The miracle of the *Isra'* and *Mi'raaj* teaches us many things, of which we will mention just three here:

5.a It shows us that Al-Masjid al-Aqṣa (the Farthest Mosque) and the land around it — Palestine — is part of the Muslim world because of the strong connection between Jerusalem and Makkah which became the center of the Muslim world and the focal point of its unity after the mission of the Prophet (ﷺ). Defending Palestine means defending Islam itself, so every Muslim must undertake to defend it, no matter where in the world he lives. Neglect with regard to defending it and liberating it is neglecting an aspect of Islam and is a sin for which Allah will punish every negligent believer in Allah and His Messenger.

5.b It is a symbol of the high ambition that every Muslim should have, and how he should rise above the whims and desires of this world, and be distinct from all others in his high status, lofty goals and continual pursuit of the highest example.

5.c It also indicates that it is possible to explore space and move beyond the gravitational pull of the earth. During the *Isra'* and *Mi'raaj*, our Messenger was the first space explorer in the history of the entire universe. Exploring space and returning safely to earth is something that is possible. It happened to the Messenger of Allah (ﷺ) by means of a miracle at his time, but it can happen to people now by means of science.

6. The fact that prayer was enjoined on the night of the *Isra'* and *Mi'raaj* points to the reason why prayer is enjoined. It is as if Allah is saying to His believing slaves: If the ascent of your Messenger's body and soul into the heavens was a miracle, then you can ascend five times every day as your hearts and souls ascend to Me, so you may ascend spiritually which will enable you to rise above your whims and desires, and bear witness to My greatness, Might and Oneness, which will motivate you to seek control of the earth, not by means of enslaving, force and conquest, but by means of goodness and noble character, by means of purification and sublime characteristics, by means of prayer.

7. The Prophet's custom of presenting his *da'wah* to the tribes during the Ḥajj season indicates that the *daa'iyah* should not limit his *da'wah* efforts to his own gatherings and environment, but he should go to every place where people gather or where they might gather. He should not despair if they turn away from him, time and time again, for Allah will provide him with supporters who believe in his call from a place that he could never think of or imagine. The small number of people who follow him on some occasions may play a great role in spreading the call of truth and goodness, and in attaining the ultimate victory over evil and its supporters. The conversion of the first seven of the Anṣaar who met the Messenger of Allah for the first time led to the introduction of Islam in Madeenah, and that introduction led to the spread of Islam in that city, and paved the way

for the persecuted believers in Makkah to find in Madeenah a place to which they could migrate and gather. It gave the Messenger of Allah a safe haven, where he could establish his state and from which he could spread his call, and his Companions could set out to combat *shirk* (polytheism), and the *mushrikeen* in wars and battles which ultimately resulted in victory for Islam, and in eternal defeat for *shirk*. May Allah be pleased with the Anṣaar of Aws and Khazraj who did so much good for Islam and the Muslims, and may Allah be pleased with their brethren the *Muhaajireen* (emigrants) who believed before them and sacrificed their most precious wealth and forsook their homeland for the sake of Islam. May He join us with them all in the Paradise of *Ar-Raḍwaan.*

CHAPTER FOUR

FROM THE HIJRAH UNTIL THE PROPHET SETTLED IN MADEENAH

HISTORICAL EVENTS

1. Quraysh found out that some people from Yathrib (Madeenah) had become Muslims, so they intensified their persecution of the believers in Makkah. The Prophet (ﷺ) commanded them to migrate to Madeenah, so they migrated in secret, apart from 'Umar (رضي الله عنه) who announced to the *mushrikeen* of Quraysh that he was leaving, and said to them, "Whoever wants his mother to be bereft of him, let him catch up with me tomorrow in the bottom of this valley," but no one set out in pursuit of him.

2. When Quraysh found out for sure that the Muslims were being honoured and protected in Madeenah, they met together in the Daar an-Nadwah to plan how they would kill the Messenger himself. They agreed to choose a strong young man from each tribe, then they would all kill him together. In this way the responsibility would be shared among all the tribes and Banu Manaaf would not be able to fight all of them, so they would have to accept the *diyah* (blood money). So the young men who were charged with the killing of the Messenger (ﷺ) met at his door on the night of the *Hijrah*, waiting for him to come out so that they could kill him.

3. The Messenger (ﷺ) did not sleep in his own bed that night. He asked 'Ali (رضي الله عنه) to sleep in his bed, and told him that, the following morning, he should return the items that the *kuffaar* of Quraysh had

entrusted to him for safekeeping to their owners. Then the Prophet left his house without his would-be assassins seeing him, and he went to the house of Abu Bakr (رضي الله عنه), who had already prepared two mounts for himself and for the Messenger (ﷺ). Abu Bakr had hired 'Abdullah ibn Urayqit ad-Diyali, who was a *mushrik*, to act as their guide, telling him to avoid the usual route to Madeenah and follow another route that the *kuffaar* of Quraysh did not know.

4. The Messenger of Allah and his Companion Abu Bakr set out on Thursday 1st Rabee' al-Awwal, when the Prophet was fifty-three years old. No one knew about his Hijrah except for 'Ali (رضي الله عنه) and the family of Abu Bakr. 'Aa'ishah and Asma', the daughters of Abu Bakr, prepared food for their journey, and Asma' tore a piece from her *niṭaaq* (waist-wrapper) and used it to tie up the vessel of food, hence she was given the nickname of *Dhaat an-Niṭaaqayn* (she of the two waist-wrappers). They set out with their guide in the direction of Yemen, until they reached the cave of Thawr, in which they stayed for three nights, and 'Abdullah ibn Abi Bakr stayed with them. He was an intelligent young man who was quick to grasp things. He would leave them before dawn and spend the mornings with Quraysh in Makkah as if he had slept among them. He did not hear of any plot that Quraysh planned against them but he understood it, and he would go to them in the evening and tell them about it.

5. Quraysh got very upset when the Messenger escaped assassination, so they went out in pursuit of him, following the usual routes, but they did not find him. Then they tried the road towards Yemen, and stood at the mouth of the cave of Thawr. One of them said, "Perhaps he and his companion are in this cave," but the others replied by saying, "Do you not see that a spider has woven its webs over the mouth of the cave, and there are birds nesting there, which shows that no one has entered this cave for a long time." Abu Bakr could see their feet when they were standing at the mouth of the cave,

and he feared for the life of the Messenger. He said to him, "By Allah, O' Messenger of Allah, if one of them looks down at his feet he will see us." The Messenger put his mind at rest by saying,

> "O' Abu Bakr, what do you think of two when Allah is the third one with them?"

6. Quraysh sent word to the tribes encouraging them to look for the Messenger and his Companion, and to kill them or capture them by offering a huge amount of money as an enticement. Suraaqah ibn Ja'sham wanted that prize, so he decided to keep looking for them.

7. After the search for the Messenger of Allah (ﷺ) and his Companions was called off, they came out of the cave with their guide and headed towards the coast — i.e., the coast of the Red Sea. After they had traveled a long distance, Suraaqah caught up with them, but when he get closer, his horse's feet sank into the sand, and he could not go on. He tried three times to make his horse move towards the Messenger, but it refused. At that point, he became sure that the one in front of him was a noble Messenger, so he asked the Messenger to promise him something if he supported him. The Messenger promised to let him wear the two armbands of Chosroes. Then Suraaqah returned to Makkah, and pretended that he had not found anyone.

8. The Messenger and his Companion reached Madeenah on the twelfth day of Rabee' al-Awwal, after the people of the city had waited for a long time, going out each morning to the heights overlooking the city, and not coming back until the sun became hot at noon. When they saw him, they rejoiced greatly, and the little girls began to sing:

> "*Tala'a al-badru 'alayna...* The full moon has risen upon us from the valley of Al-Wadaa'
> We must be grateful so long as the caller calls us to Allah.

O' you who have been sent among us, you have come with a command that must be obeyed."

9. When the Messenger was on his way to Madeenah, he reached Quba' which is a village two miles to the south of Madeenah. There he lay the foundations for the first mosque to be built in Islam. He stayed there for four days, then on Friday morning, he went on to Madeenah. The time for *Jumu'ah* (Friday) prayer came when he was among Banu Saalim ibn 'Awf, so he built a mosque there, where the first *Jumu'ah* prayers in Islam were held, and the first *khuṭbah* (sermon) in Islam was delivered. Then he went on to Madeenah, and the first thing he did when he arrived was to choose the place where his she-camel sat down to be his mosque. The place belonged to two orphans among the Anṣaar. He wanted to negotiate the price with them, and they said, "No, we will give it to you, O' Messenger of Allah." But he insisted on buying it from them for ten dinars of gold which he paid from the wealth of Abu Bakr. Then he urged the Muslims to join him in building the mosque, and they hastened to do so. He (ﷺ) carried bricks with them, until the mosque was built, with its walls made of bricks and its roof made of palm leaves resting on palm trunks.

10. Then he established brotherhood between the *Muhaajireen* and the Anṣaar. He gave each Anṣaari a brother from among the *Muhaajireen*. So each Anṣaari took his *Muhaajir* brother to his house and offered to share with him everything that he had in his house.

11. Then the Messenger of Allah wrote a covenant between the *Muhaajireen* and the Anṣaar, in which he made a friendly agreement with the Jews and assured them in their religion and property. Ibn Hishaam quotes this document at length in his *Seerah*. It set out the principles on which the first Muslim state was established, and it contains principles of humanity, social justice, religious tolerance and cooperation in the interest of society, that every student should study, seek to understand and memorize.

Here we will list the general principles that this historical document included:

11.1 The Muslim ummah should be united and undivided.

11.2 The members of the ummah are equal in rights and honour.

11.3 The ummah should stand firm against evildoing, sin and transgression.

11.4 The ummah should reach an agreement as to how its enemies are to be dealt with, and no believer should make a peace treaty without consulting other believers.

11.5 The society is to be based on the best, most correct and strongest system.

11.6 Those who rebel against the state and its public systems should be fought and not supported.

11.7 Those who want to live with the Muslims in a cooperative and peaceful manner should be protected, and they should not be oppressed or harmed.

11.8 Non-Muslims have the right to their own religion and their wealth. They should not be forced to embrace Islam, and their wealth should not be taken from them.

11.9 Non-Muslims should contribute to the expenses of the state just as Muslims do.

11.10 Non-Muslims should cooperate with the Muslims in warding off threats to the state from all enemies.

11.11 They should contribute to the state's defence budget so long as it is in a state of war.

11.12 The state must help those (non-Muslims) who are oppressed, just as it must help every Muslim who is the victim of aggression.

11.13 The Muslims and others must refrain from protecting the enemies of the state and those who help them.

11.14 If the interests of the ummah are best served by a peace treaty, then all the subjects of the state, Muslims and non-Muslims alike, must accept that peace treaty.

11.15 No person is to be taken to task for the sin of another, and the offender harms no one except himself and his family.

11.16 Freedom of movement within the state and to areas outside it is guaranteed and protected by the state.

11.17 No protection is to be given to a sinner or wrongdoer.

11.18 The society is based on a foundation of cooperation in righteousness and piety, not in sin and transgression.

These principles are supported and protected by the people's belief in Allah, and their awareness that He is watching, and that He takes care of those who are sincere and honest, and by the head of the state represented by Muhammad (ﷺ).

LESSONS TO BE LEARNED

1. If the believer is sure of his strength, he does not hide what he is doing, rather he does it openly, and he does not pay any attention to his enemies so long as he is confident that he can prevail over them. This is what 'Umar (رضي الله عنه) did when he migrated. This also indicates that a position of strength frightens the enemies of Allah, because if they had wanted to gang up and kill 'Umar, they could undoubtedly have done so, but 'Umar's audacious attitude cast fear into the heart of each and every one of them, so each of them feared that his mother would be bereft of him. The followers of evil fear for their lives and are anxious to preserve them.

2. When the followers of falsehood despair of putting a stop to the call of truth and reform, and when the believers escape from their clutches and find a place where they can be safe from their enemies, they ultimately resort to killing the *daa'iyah* and reformer, thinking that if they kill him they will get rid of him and silence his call. This is how the evil enemies of reform in every age think, and we have seen and witnessed such things in our own times.

3. The believer who is sincere towards the call for reform is prepared to sacrifice his life for his leader, because if the leader is safe, then the call is safe, but if he is killed, then the call will weaken. What 'Ali (ﷺ) did on the night of the *Ḥijrah*, sleeping that night in the Prophet's bed, meant that he was willing to sacrifice his own life so that the Messenger of Allah (ﷺ) would remain alive, for the swords of the young men of Quraysh would have come down on 'Ali's head, seeking vengeance upon him, because he had made it easy for the Messenger of Allah to escape. But 'Ali did not even think about that; it was sufficient for him to ensure that the Messenger of Allah, the Prophet of this ummah and the leader of the *da'wah*, would be safe.

4. The fact that the *mushrikoon* had left items for safekeeping with the Messenger of Allah (ﷺ), even though they were fighting him and were determined to kill him, indicates that the enemies of reform are certain in their hearts that the *daa'iyah* is righteous, trustworthy and honest, and that he is better than them in his conduct and attitude and purer in heart, but their blindness, stubbornness and insistence on clinging to tradition and misguided beliefs is what makes them fight him, plot against him and conspire to kill him if they can find a way to do so.

5. If the leader of *da'wah*, the head of state or the leader of a reform movement thinks of escaping the conspiracy of those who lie in wait for him, and he forms an effective escape plan so that he can regroup and resume his *da'wah* efforts from a stronger base elsewhere, this is

not to be regarded as cowardice, fleeing from death or being unwilling to sacrifice himself.

6. The attitude of 'Abdullah ibn Abi Bakr confirms the effect that the youth may have on the success of *da'wah* efforts, for they are the pillar of every call for reform. Through their willingness to sacrifice themselves, the call may quickly advance towards victory. We see that the first believers to embrace Islam were all young. The Messenger of Allah (ﷺ) was forty years old when his mission began, and Abu Bakr (رضي الله عنه) was three years younger than him. 'Umar (رضي الله عنه) was younger than both of them, and 'Ali (رضي الله عنه) was the youngest of them all. 'Uthmaan (رضي الله عنه) was younger than the Messenger of Allah, as were 'Abdullah ibn Mas'ood, 'Abdur-Raḥmaan ibn 'Awf, Al-Arqam ibn Abi al-Arqam, Sa'eed ibn Zayd, Bilaal ibn Rabaah, 'Ammaar ibn Yaasir and others. All of them were young men, who shouldered the burdens of *da'wah* and made sacrifices for its sake, finding sweetness in the torture, pain and death that they encountered for the sake of the *da'wah*. Through these people Islam prevailed, and through their efforts and the efforts of their brethren the state of the Rightly-Guided Caliphs was established, and the Islamic conquests were achieved. By virtue of these people Islam reached us, by means of which Allah freed us from ignorance, misguidance, idolatry, *kufr* and immorality.

7. The attitude of 'Aa'ishah and Asma' (may Allah be pleased with them both) during the *Ḥijrah* demonstrates that reform movements also need women, for they are soft-hearted, more motivated, more tolerant and better at heart. If a woman believes in something she will not care about any difficulties involved in spreading the message and calling people to it. She will strive to convince her husband and sisters and children of it. Women have a glowing history of jihad for the sake of Islam at the time of the Messenger (ﷺ), which demonstrates to us today that the Islamic reform movement will

make little progress and will have little effect on society unless women are involved in it and raise a generation of girls with faith, good morals, chastity and purity. Women are more able than men to spread these values which are needed among women in society nowadays, because they will be wives and mothers. The Muslim women played a major role in raising the children of the *Ṣaḥaabah* and then the *Taabi'een* with the morals and manners of Islam, loving Islam and its Messenger, so that they were the noblest generations that history has ever known, with the highest ambitions, most righteous way of life and the highest achievements in this world and in the Hereafter.

We have to understand this fact nowadays, and strive to ensure that our young women and wives carry the banner of the call for Islamic reform among women. For women form more than half of the ummah, which means that we must encourage our daughters and sisters to learn shari'ah in trustworthy institutions that teach Islam properly, such as the colleges of shari'ah in our universities. The more girls there are with a sound knowledge of Islam, better understanding of shari'ah, well versed in the history of Islam, with love to Allah and the Messenger of Allah (ﷺ), and adopting the attitude of the Prophet and of the Mothers of the Believers, the more we will be able to give the reform movement a strong push and bring closer the day when our Muslim society will submit to the rulings and shari'ah of Islam, for that will indeed come to pass, *in sha' Allah.*

8. The fact that the *mushrikoon* were unable to see the Messenger of Allah (ﷺ) and his Companion in the cave of Thawr when they were standing near it, and the narrative which tells us how the spider had built its web and the bird was nesting at the mouth of the cave, represent a deeply moving story of how Allah cares for His Messengers, *daa'iyahs* and loved ones. Out of mercy towards His slaves, Allah would not allow His Messenger (ﷺ) to fall into the

clutches of the *mushrikeen* so that they could kill him and put a stop to his call, when he was the one whom He had sent as a mercy to the worlds. Similarly, Allah will take care of His sincere slaves and callers at times of crisis and hardship, and He will save them at times of difficulty. He will often make the eyes of those who lie in wait to harm them and betray them blind, so that they do not see them. There is nothing in the story of how the Prophet and his Companion were saved after they were surrounded by the *mushrikeen* in the cave of Thawr except confirmation of the words of Allah:

﴿إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَـٰدُ ﴿٥١﴾﴾ (سورة غافر ٤٠ : ٥١)

'Indeed, We will support Our Messengers and those who believe during the life of this world and on the Day when the witnesses will stand [i.e. Day of Resurrection]—" *(Qur'an 40: 51)*

﴿۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ... ﴿٣٨﴾﴾
(سورة الحج ٢٢ : ٣٨)

"*Truly, Allah defends those who believe...*"
(Qur'an 22: 38)

9. Abu Bakr's fear that the *mushrikoon* would see them in the cave is an example of how the sincere follower should be with his leader when they are surrounded by danger: he should express fear for his leader's life. At that point, Abu Bakr was not worried about his own life; if that were the case, he would not have accompanied the Messenger of Allah (ﷺ) on this dangerous journey, when he knew that the least punishment he would incur if the *mushrikoon* caught him with the Messenger of Allah would be death. Rather, he feared for the life of the Messenger of Allah and for the future of Islam if the Messenger (ﷺ) fell into the clutches of the *mushrikeen.*

10. The Prophet's answer to Abu Bakr, reassuring him with the words, "O' Abu Bakr, what do you think of two when Allah is the third one with them?" is an example of the most sincere trust in Allah and of assurance of His support, putting one's trust in Him at times of hardship. This is a clear indication of the truthfulness of the Messenger's claim to Prophethood, for in the deepest crisis he nevertheless showed signs of reassurance that Allah had sent him as a guidance and a mercy to mankind, and He would not forsake him at that moment. Do you see such reassurance in the heart of those who pretend to be prophets? In such situations there is a clear difference between those who truly call for reform and those who merely claim to do so in their own personal interests. The hearts of the former are always overflowing with faith in Allah and confidence that He will support them, whereas the latter collapse at times of fear and difficulty, then you see that they have no support or help from Allah.

11. From the attitude of Suraaqah, when he caught up with the Messenger (ﷺ) and was unable to reach him, we see another sign of the Prophethood of the Messenger (ﷺ). For the legs of Suraaqah's horse sank into the sand when it faced towards the Messenger (ﷺ), until Suraaqah dismounted and turned it to face towards Makkah, whereupon it regained its poise. But when he tried to turn it back towards the Messenger (ﷺ) it became helpless again. Do you think that this would happen to anyone but a Prophet who was sent and supported by Allah? No. This is what Suraaqah realized, so he called to the Prophet (ﷺ) telling him that he would not harm him. He understood that the Messenger (ﷺ) had divine protection which meant that no human power could reach him. So he accepted the loss of the prize (offered by Quraysh) and gained the promise (from the Messenger of Allah).

12. The fact that the Messenger of Allah (ﷺ) promised Suraaqah the armbands of Chosroes is another miracle. A man who seems to be

fleeing from his people would not hope to conquer Persia and seize the treasure of Chosroes, unless he was a Prophet sent by Allah. The promise of the Messenger (ﷺ) was fulfilled. Suraaqah asked ‘Umar ibn al-Khaṭṭaab to fulfil the Prophet’s promise to him when he saw the armbands of Chosroes among the war-booty. ‘Umar put them on Suraaqah in the presence of a group of the *Ṣaḥaabah*, and said, “Praise be to Allah, Who has divested Chosroes of his armbands and given them to the Bedouin Suraaqah ibn Ja‘sham to wear.” Thus, the miracles of this migration came one after another, to increase the faith of the believers and to reassure those among the People of the Book who were uncertain that he was indeed a Messenger from the Lord of the Worlds.

13. The rejoicing of the believers who lived in Yathrib, Anṣaar and *Muhaajireen* alike, at the safe arrival of the Messenger of Allah (ﷺ) was such that it made the women and children come out of their houses, and made the men leave their work. The attitude of the Jews of Madeenah was such that they shared the people’s joy outwardly, but inwardly they were upset about the competition of this new leadership. The joy of the believers at meeting their Messenger comes as no surprise, because he is the one who led them forth from darkness into light by their Lord’s leave, and guided them to the Straight Path of Allah, the Almighty and Praiseworthy. But there is nothing strange about the attitude of the Jews either, because they are known for their flattery and hypocrisy towards the society over which they lose control, and for their resentment and deep hatred of those who strip them of their leadership over the gentiles and prevent them from earning wealth in the name of making loans and shedding gentile blood in the name of offering sincere consultation. The Jews still hate all those who try to free the people from their control, and they move from hatred to conspiracies and plots, and thence to assassination if they are able. This is their way and their nature, and they did something like this to the Messenger (ﷺ) after he settled in

Madeenah, despite the treaty of cooperation and peaceful coexistence that had been drawn up between him and them. But the Jews are a people who always fan the flames of war, and,

﴿... كُلَّمَآ أَوۡقَدُواْ نَارٗا لِّلۡحَرۡبِ أَطۡفَأَهَا ٱللَّهُۚ ... ﴾

(سورة المائدة ٥: ٦٤)

"*... Every time they [the Jews] kindled the fire of war, Allah extinguished it...*" *(Qur'an 5: 64)*

14. From the events of the *Hijrah* we see that whenever the Prophet (ﷺ) stopped in a place, the first thing he did was to establish a mosque in which the believers could gather. He established the mosque of Quba' when he stayed there for four days, and he built a mosque halfway between Quba' and Madeenah when the time for *Jumu'ah* came, in (the lands of) Banu Saalim ibn 'Awf, at the bottom of Wadi Ranoona'.

When he reached Madeenah, the first thing he did was to build a mosque there.

This points to the importance of the mosque in Islam. The acts of worship in Islam all purify the heart, improve one's attitude and strengthen the ties among Muslims. Prayer in congregation and *Jumu'ah* and 'Eid prayers are a strong manifestation of unity among Muslims, their common aims and their cooperation in righteousness and piety. Undoubtedly, the mosque plays an important social and spiritual role in the lives of Muslims, for it unifies their ranks, purifies their souls, awakens their hearts and minds, solves their problems and is a place where their strength and solidarity are made manifest.

The history of the mosque in Islam confirms that from the mosque the troops of the Islamic army set out to fill the world with Allah's guidance. From it shone forth the rays of guidance for the Muslims and others. In the mosque, the seeds of Islamic civilization grew and

flourished. Were Abu Bakr, 'Umar, 'Uthmaan, 'Ali, Khaalid, Sa'd, Abu 'Ubaydah and other great figures of Islamic history anything other than students of the "Muhammadan school" whose seat was the Mosque of the Prophet (ﷺ)?

Another distinguishing feature of the mosque in Islam is that every week there comes from it the word of truth, resounding from the lips of the *khateeb* (preacher), denouncing evil or enjoining good, calling people to goodness or rousing them from negligence, calling them to unite or protesting against evildoers or warning against oppression. In childhood, we saw how the mosques were focal points of national movements against the French colonialists, where the leaders of jihad against imperialism and Zionism would seek refuge. If we see that the mosques nowadays are not playing their great role, that is only because of the sin of some mercenary *khateebs*, or *khateebs* who are ignorant and careless. The day when strong *daa'iyahs* who are well versed in shari'ah, sincere towards Allah and His Messenger, and towards the leaders of the Muslims and their common folk, ascend the *minbars* (pulpits) and stand in the *mihrabs* (prayer niche), then the mosques in our Muslim societies will return to their leading role among our social institutions, and will once again be doing their job of educating men, producing heroes, correcting what is wrong, fighting evil and building society on the basis of piety, fearing Allah and seeking His pleasure.

We hope that this will happen when the brave pioneers among our believing youth, who have confidence in the religion of Allah and follow the way of the Messenger of Allah (ﷺ), occupy the *minbars* of the mosques and direct their activities.

15. The bonds of brotherhood which the Messenger of Allah (ﷺ) established between the *Muhaajireen* and the Anṣaar is one of the strongest manifestations of the constructive, moral and humane justice of Islam. The *Muhaajiroon* were people who had left their

wealth and their land for the sake of Allah, and they had come to Madeenah with no worldly goods in their possession. The Anṣaar were rich people with their agriculture, wealth and industry. So each person was to support his brother, sharing with him the ups and downs of life, bringing him to stay in his house so long as there was room for both of them, giving him half of his wealth so long as he had no need of it. What social justice in the world can match this brotherhood?

Those who deny that there is any social justice in Islam are people who do not want the light of Islam to dazzle people's eyes and fill their hearts; or else they are stubborn, inflexible people who do not like any new terminology, even if people love that, and there is some reference to it in Islam. Otherwise, how can we deny the concept of social justice in Islam when we have this brotherhood which is unique in history, which was established by the bringer of shari'ah, Muhammad (ﷺ) himself, and applied under his supervision, on which the first society and state that he built was based?

﴿...سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾﴾ (سورة النور ٢٤ : ١٦)

"*... Glory be to You [O' Allah]! This is a great lie.*"
(Qur'an 24: 16)

16. The document in which the Messenger (ﷺ) established brotherhood between the *Muhaajireen* and Anṣaar, and cooperation between Muslims and others, included a great deal of irrefutable evidence that the Islamic state was based on social justice, and that the basis of relationships between the Muslims and others is peace so long as the latter choose peace, and that the principles of truth, justice and cooperation in righteousness and piety for the good of the people and protecting the society from the harm of the evildoers, are the most prominent objectives of the Islamic state. Thus the Islamic state, no matter where and in what era it is founded, will be based on the

soundest and most just of principles. Nowadays, it should also be based on the noblest of principles on which nations are built and under whose shade peoples may live. The efforts being made nowadays to establish states in our Muslim societies that are based on Islamic principles is work that is in accordance with the development of human thought on the concept of the state, except that it will also enable the Muslims to build one of the strongest, most perfect, happiest and most sublime of societies.

No matter what the case, it is in our best interest to build our state on the bases of Islam. If we fail to do so, that will only lead to our doom. Islam does not persecute non-Muslims who live in a Muslim land; it does not persecute them for their beliefs or deny them their rights. So why should there be any fear of any Muslim state applying the laws of Islam and implementing its rulings, which represent justice, truth, strength, brotherhood and comprehensive social harmony based on brotherhood, love and noble cooperation? We will never be rid of imperialism unless we call for Islam, so let those who strive, strive for this purpose.

﴿وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَـٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ... ﴿٩٦﴾﴾ (سورة الأعراف ٧: ٩٦)

"And if the people of the towns had believed and feared Allah, We would have opened for them blessings from the heaven and the earth..." (Qur'an 7: 96)

﴿وَأَنَّ هَـٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ... ﴿١٥٣﴾﴾ (سورة الأنعام ٦: ١٥٣)

"And verily, this is My straight path, so follow it, and follow not [other] paths, for they will separate you away from His path..." (Qur'an 6: 153)

﴿... وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ۝﴾ (سورة الطلاق ٦٥ : ٢-٣)

"... And whosoever fears Allah, He will make a way for him to get out [from every difficulty]. And He will provide him from [sources] he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things."
(Qur'an 65: 2-3)

﴿...وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ۝﴾
(سورة الطلاق ٦٥ : ٤)

"... and whosoever fears Allah, He will make his matter easy for him." *(Qur'an 65: 4)*

﴿... وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ۝﴾
(سورة الطلاق ٦٥ : ٥)

"... and whosoever fears Allah, He will expiate from him his sins, and will enlarge his reward."(Qur'an 65: 5)

CHAPTER FIVE

THE BATTLES OF THE PROPHET

HISTORICAL EVENTS

Hardly had the Prophet (ﷺ) settled in Madeenah when the battles began between him and Quraysh with their allies among the Arab tribes. It is the convention among Muslim historians to call every battle between the Muslims and the *mushrikeen*, at which the Prophet (ﷺ) himself was present, a *ghazwah* (military expedition), and every skirmish between the two sides, at which the Messenger (ﷺ) was not present, a *sariyah* (raiding party). The number of battles at which the Prophet (ﷺ) was present was twenty-six, and the number of raiding parties he sent out was thirty-eight. Here we will discuss only the most famous of his battles, the number of which is eleven.

1. The Battle of Badr

This battle took place on the 17th of Ramaḍaan 2 AH. The reason for it was that the Prophet (ﷺ) had gone out with some of his Companions to intercept a Quraysh caravan that was returning from Syria to Makkah. He did not want to fight, but the caravan, which was led by Abu Sufyaan, escaped after sending word to Quraysh to mobilize troops to protect the caravan. So Quraysh sent out approximately one thousand fighters, including six hundred men in armour and one hundred horsemen in armour in addition to the infantry who wore armour. There were also seven hundred camels, and singers beating drums and singing songs insulting the Muslims.

The Muslim army numbered three hundred and thirteen or fourteen

men, most of whom were from among the Anṣaar. They had with them seventy camels and only two or three horses. Small groups took it in turns to ride the camels. Before battle was joined, the Prophet (ﷺ) wanted to consult his Companions, especially the Anṣaar, about engaging in battle. The *Muhaajiroon* were in favour of fighting, and spoke well. Then the Anṣaar realized that he was waiting for them to speak, so Sa'd ibn Mu'aadh, who was the leader of the Anṣaar, said:

> "O' Messenger of Allah, we believe in you, we declare your truth, and we witness that what you have brought is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you. By Allah, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you, and not a man would stay behind. We do not dislike the idea of meeting your enemy tomorrow. We are experienced in war, trustworthy in combat. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah's blessing." Others said likewise, and the Messenger was delighted at that. Then he said, "Forward with the blessings of Allah, and be of good cheer, for Allah has promised me one of the two parties, either the caravan or the army."

Then the Messenger of Allah (ﷺ) went on until he reached the closest water to Badr and camped there. Al-Ḥubaab ibn al-Mundhir said to him, "O' Messenger of Allah, is this a place that Allah has ordered you to occupy, so that we can neither advance nor withdraw from it, or is it a matter of opinion and military tactics?" The Messenger (ﷺ) replied, "Rather, it is a matter of opinion and military tactics." Al-Ḥubaab pointed out that it would be better to go on to another place that was more suitable and where the Muslims would

be better able to cut off the water supply of Badr from the *mushrikeen*. So the Messenger (ﷺ) and his Companions got up and went to the place that Al-Ḥubaab had suggested. They established themselves there, then Sa'd ibn Mu'aadh suggested that a hut be built for the Messenger behind the Muslim ranks, then if Allah granted them victory, that would be what he wanted, but if the outcome were otherwise, he would be able to mount his camel and go back to the people in Madeenah. Sa'd said to him: "O' Prophet of Allah, there are people who have stayed behind, and who are just as deeply attached to you as we are. If they thought that you would be fighting, they would not have stayed behind." The Prophet (ﷺ) prayed for him, and issued commands that a hut be built. When the two groups met, the Messenger (ﷺ) started to straighten the Muslim ranks, encouraging them to fight and to seek martyrdom. He said,

> "By the One in Whose hand is my soul, no man will fight and be killed today, bearing that with patience and seeking reward, advancing and not retreating, but Allah will admit him to Paradise."

Then he went back to the hut, accompanied by Abu Bakr, and guarded by Sa'd ibn Mu'aadh wielding his sword. The Prophet (ﷺ) started to pray, and among his supplications (*du'aa's*) were the words:

> "O' Allah, I beseech You to fulfil Your promise. O' Allah, if this band (the believers who were fighting) are destroyed, You will not be worshipped on earth."

He prostrated for a long time, until Abu Bakr said, "Enough; Allah will fulfil His promise." Then the fighting grew intense, and the battle ended in victory for the Muslims. Nearly seventy of the *mushrikeen* were killed, including the worst of them, Abu Jahl and some of their leaders, and nearly seventy of them were taken

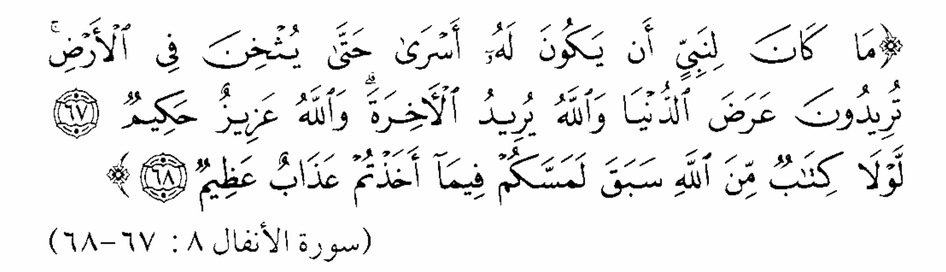
prisoners. The Prophet ordered that the dead should be buried, then he returned to Madeenah and consulted his Companions as to what should be done with the prisoners. 'Umar suggested killing them, but Abu Bakr suggested ransoming them. The Messenger accepted Abu Bakr's suggestion, and the *mushrikoon* ransomed their people in return for money.

Some verses of the Qur'an were revealed concerning the Battle of Badr. Allah (ﷻ) says in *Soorat Aal 'Imraan*:

﴿وَلَقَدۡ نَصَرَكُمُ ٱللَّهُ بِبَدۡرٖ وَأَنتُمۡ أَذِلَّةٞۖ فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تَشۡكُرُونَ ١٢٣
إِذۡ تَقُولُ لِلۡمُؤۡمِنِينَ أَلَن يَكۡفِيَكُمۡ أَن يُمِدَّكُمۡ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٖ مِّنَ
ٱلۡمَلَٰٓئِكَةِ مُنزَلِينَ ١٢٤ بَلَىٰٓۚ إِن تَصۡبِرُواْ وَتَتَّقُواْ وَيَأۡتُوكُم مِّن فَوۡرِهِمۡ هَٰذَا
يُمۡدِدۡكُمۡ رَبُّكُم بِخَمۡسَةِ ءَالَٰفٖ مِّنَ ٱلۡمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥ وَمَا جَعَلَهُ
ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۗ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ
ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦ لِيَقۡطَعَ طَرَفٗا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوۡ يَكۡبِتَهُمۡ فَيَنقَلِبُواْ
خَآئِبِينَ ١٢٧﴾ (سورة آل عمران ٣: ١٢٣-١٢٧)

"*And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful. [Remember] when you [Muhammad] said to the believers, 'Is it not enough for you that your Lord [Allah] should help you with three thousand angels sent down? Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks [of distinction].' Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.*" *(Qur'an 3: 123-127)*

And He (ﷻ) sent down a rebuke to the Prophet (ﷺ) for accepting the ransom of the prisoners:



(سورة الأنفال ٨ : ٦٧-٦٨)

"It is not for a Prophet that he should have prisoners of war [and free them with ransom] until he had made a great slaughter [among his enemies] in the land. You desire the good of this world [i.e. the money of ransom for freeing the captives], but Allah desires [for you] the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took."

(Qur'an 8: 67-68)

2. The Battle of Uḥud

This battle took place on Saturday 15th Shawwaal 3 AH. The reason for it was that Quraysh wanted **to** exact revenge for the Battle of Badr, so they kept on preparing until they were ready to attack the Prophet (ﷺ) in Madeenah. Then they set out with three thousand fighters, apart from the *Aḥaabeesh*[5]; among them there were seven hundred men in armour and two hundred horsemen. They were accompanied by seventeen women, including Hind bint 'Utbah the wife of Abu Sufyaan, whose father had been killed on the day of Badr. They travelled on until they reached the bottom of the valley in front of Uḥud (which is a high mountain two miles to the north of

[5] They were named after a mountain outside of Makkah that was called Ḥubaysh, and they were allies of Quraysh.

Madeenah), facing Madeenah. The Messenger of Allah (ﷺ) and some of the *Ṣaḥaabah* thought that the Muslims should not go out to meet them, rather they should stay in Madeenah, then if the *mushrikoon* attacked them, they could repel them. But some of the young Muslims and some of the *Muhaajireen* and Anṣaar — especially those who had not been present at Badr and had not had the honour of fighting on that day — were eager to go out and confront them where they were. The Messenger (ﷺ) agreed with their opinion, and he went into his house and put on his armour, put his shield on his back and picked up his spear, then he went out to the Muslims with his sword by his side. Then those who had suggested going out regretted having been the reason that he changed his mind, and they said to the Messenger (ﷺ),

> "We had no right to differ with you; do what you want, or stay here if you want." The Messenger replied by saying, "It is not befitting for a Prophet, once he has put on his armour, to lay it aside until Allah decides between him and his enemy."

Then he went out, accompanied by the Muslims, with approximately one thousand troops among whom were one hundred armoured men and horsemen.

When the Muslims gathered to go out, the Messenger saw a group of Jews who wanted to go out with 'Abdullah ibn Ubayy ibn Salool, the leader of the hypocrites, willing to go out with the Muslims. The Messenger of Allah (ﷺ) said:

> "Have they become Muslims?" They said, "No, O' Messenger of Allah." He said, "Tell them to go back, for we do not seek the help of *mushrikeen* against *mushrikeen.*"

Halfway there, 'Abdullah ibn Ubayy ibn Salool forsook the Muslims, taking with him three hundred of the hypocrites, leaving the Muslims

with only seven hundred men. The Prophet continued until he came to the plain of Uḥud, where he took up a position with his back to the mountains, facing the *mushrikeen.* He drew his army up into ranks, and appointed a leader for every group. He chose fifty archers, led by 'Abdullah ibn Jubayr al-Anṣaari, to guard the Muslims' backs against the *mushrikeen* sneaking up behind them, and he said to them:

> "Guard our backs lest they attack us from behind; shoot arrows at them because horses cannot put up with arrows. We should continue to have the upper hand so long as you stay in your positions. O' Allah, bear witness over them."

According to another report, he said,

> "Even if you see birds snatching us, do not leave your place here until I send for you. Even if you see us defeating the people, or that we have prevailed and they are dead, do not leave your places until I send for you."

Then the battle commenced, and Allah granted the Muslims victory over their enemies, and they killed several of them. Then the enemy turned and fled, and the Muslims were distracted by the booty which they found in the *mushrik* camp. The archers who were behind them saw that and said, "What are we doing here when Allah has granted victory to His Messenger?" Then they decided to leave their positions in order to get a share of the booty. Their leader 'Abdullah ibn Jubayr reminded them of the Prophet's command, but they replied that the battle had ended so there was no need to stay where they were. 'Abdullah and ten others refused to leave their positions. Khaalid ibn al-Waleed, who was leading the right flank of the *mushrik* army, saw that the Muslims' back was no longer being defended by the archers, so he attacked them from behind, and the Muslims did not realize until the swords were slashing them here and

there. Confusion overwhelmed them and it was rumoured that the Messenger (ﷺ) had been killed. Some of them fled back to Madeenah, and the *mushrikeen* managed to reach the Messenger. He was struck with rocks and fell unconscious. His face and knees were cut, his lower lip was injured and his helmet was broken on his head. Two circles of chain mail pierced his cheek. The *mushrikoon* swarmed around the Messenger, seeking to kill him, but he stood firm, and a group of the believers stood firm with him, among whom was Abu Dujaanah who turned himself into a shield, protecting the Messenger from the arrows of the *mushrikeen* with his own body, with arrows raining down on his back. Another of them was Sa'd ibn Abi Waqqaas, who shot almost one thousand arrows that day. Another of them was Nusaybah Umm 'Ammaarah al-Anṣaariyah, who stopped taking water to the wounded and started to fight with a sword and shooting arrows to defend the Messenger of Allah, until she received a deep wound in her neck. Her husband and two sons were with her, and the Messenger of Allah (ﷺ) said to them, "What a family, may Allah bless you." Nusaybah said to him, "Pray to Allah that we will be with you in Paradise." He said, "O' Allah, cause them to be with me in Paradise." Later on Nusaybah (رضي الله عنها) said: "I do not care what happens to me in this world." The Prophet said concerning her, "Wherever I looked on the day of Uḥud, to the right and the left, I saw her fighting for me." She received twelve wounds that day, from blows with spears and swords.

At the height of the battle, Ubayy ibn Khalaf tried to get near to the Prophet in order to kill him, and he swore that he would not give up until he did it. The Prophet took a spear from one of the people near him and struck him in the upper chest, which led to his death. This is the only person whom the Prophet (ﷺ) killed in all his battles.

Then the Prophet managed to stand up, leaning on the shoulder of Ṭalḥah ibn 'Ubaydullah, and he looked towards the *mushrikeen*. He saw a group of them on the mountain, and he sent some fighters to

force them down, saying, "They should not be above us. O' Allah, there is no strength without You." Then the battle ended. Abu Sufyaan said, gloating, "A day in return for the day of Badr."

Among those who were killed during this battle was Ḥamzah, the paternal uncle of the Prophet (ﷺ). His body was mutilated by Hind, the wife of Abu Sufyaan, who took out his liver and chewed it, but she found it tasted bitter so she spat it out. The Prophet grieved deeply when he saw what had been done to his uncle and said, "When Allah grants me victory over Quraysh in another battle, I will mutilate thirty of their men." But after that Allah forbade mutilation of the dead.

The number of Muslims killed in this battle was almost seventy, and the number of *mushrikeen* killed was twenty-three. Allah revealed a number of verses concerning this battle, to console the Muslims and to point out the reason for their defeat. Allah (ﷻ) said in *Soorat Aal 'Imraan*:

﴿وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾ إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّـٰلِمِينَ ﴿١٤٠﴾ وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَمْحَقَ ٱلْكَـٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَـٰهَدُوا۟ مِنكُمْ وَيَعْلَمَ ٱلصَّـٰبِرِينَ ﴿١٤٢﴾﴾

(سورة آل عمران ٣: ١٣٩-١٤٢)

"So do not become weak [against your enemy], nor be sad, and you will be superior [in victory] if you are indeed [true] believers. If a wound [and killing] has touched you, be sure a similar wound [and killing] has touched the others. And so are the days [good and not so good], that We give to men by turns, that Allah may

test those who believe, and that He may take martyrs from among you. And Allah likes not the Ẓaalimeen [polytheists and wrongdoers]. And that Allah may test [or purify] the believers [from sins] and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought [in His Cause] and [also] tests those who are Aṣ-Ṣaabiroon [the patient]?" (Qur'an 3: 139-142)

Then a few verses later, Allah (ﷻ) says:

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾

(سورة آل عمران ٣: ١٥٢-١٥٣)

"And Allah did indeed fulfil His Promise to you when you were killing them [your enemy] with His Permission; until [the moment] you lost your courage and fell to disputing about the order, and disobeyed after He showed you [of the booty] which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them [your enemy], that He might test you. But surely, He forgave you, and Allah is Most Gracious to the believers. [And remember] when you ran away [dreadfully] without even casting a side glance at

anyone, and the Messenger [Muhammad] was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do." *(Qur'an 3: 152-153)*

3. The Battle of Banu an-Nazeer

These were some Jewish people who lived in the vicinity of Madeenah. They were allies of Khazraj and there was a peace treaty between them and the Muslims, and an agreement to cooperate, as we have stated above. But the nature of evil and betrayal is deeply rooted in the Jews, and this compelled them to break their promise. Whilst the Messenger (ﷺ) and some of his Companions were in (the land of) Banu Nazeer, and he was leaning against the wall of one of their houses, they conspired to kill him by throwing a rock from the top of the house. The Prophet (ﷺ) realized that, so he got up quickly, as if he had suddenly remembered something, and went back to Madeenah, and his Companions joined him. Then he sent to them Muhammad ibn Maslamah, telling them to get out of his land and not live with him any more, after they plotted what they plotted of betrayal. Then the Prophet (ﷺ) gave them ten days to leave. Banu an-Nazeer prepared to leave within this time, but 'Abdullah ibn Ubayy, the leader of the hypocrites, sent word to them telling them not to leave, and he promised to send them two thousand of his followers to defend them. So they changed their minds about leaving and holed up in their fortresses. They sent word to the Messenger of Allah (ﷺ) saying, "We will not leave, do what you like." So he (ﷺ) went out to them with his Companions, and 'Ali ibn Abi Taalib was carrying the banner. When the Jews saw them, they started to shoot arrows and throw rocks at them, but the support promised by the leader of the hypocrites never came. The Prophet besieged them, but they stood

firm, until he was forced to cut down their date-palm trees. At that point they said, "We will leave your land." The Prophet stipulated that they should not bring out weapons with them, but they could bring out as much of their wealth as could be carried on their camels, and their blood would be protected and not one drop of it would be shed. When they came out, they brought with them everything they could, and they destroyed their houses so that the Muslims would not be able to make use of them, and they left. Some of them settled in Khaybar, one hundred miles from Madeenah, and some settled in Jarash in southern Syria; none of them converted to Islam except two.

Soorat al-Ḥashr was revealed concerning this battle, in which Allah (ﷻ) says:

﴿هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ مِن دِيَـٰرِهِمْ لِأَوَّلِ
ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ
فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ
بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَـٰٓأُو۟لِى ٱلْأَبْصَـٰرِ ﴿٢﴾ وَلَوْلَآ
أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابُ
ٱلنَّارِ ﴿٣﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ
ٱلْعِقَابِ ﴿٤﴾﴾ (سورة الحشر ٥٩: ٢-٤)

"He it is Who drove out the disbelievers among the people of the Scripture [i.e. the Jews of the tribe of Banu an-Nazeer] from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah's [Torment] reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O' you with eyes [to see]. And had it not

been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. That is because they opposed Allah and His Messenger [Muhammad]. And whosoever opposes Allah, then verily, Allah is Severe in punishment." *(Qur'an 59: 2-4)*

4. The Battle of Al-Aḥzaab (the Confederates)

This battle is also known as Al-Khandaq (the Ditch). It took place in Shawwaal of 5 AH, and happened because, when Banu an-Naẓeer were expelled, a number of their leaders went to Makkah and urged Quraysh to fight the Prophet (ﷺ), and Quraysh responded. Then the Jewish leaders went to Ghatafaan, where Banu Fazaarah, Banu Murrah and Ashja' responded and set out towards Madeenah. When the Prophet heard that they had set out, he consulted his Companions, and Salmaan suggested digging a ditch around Madeenah. The Messenger issued commands that it should be dug, and he himself worked on it. When Quraysh and the confederates with them reached Madeenah, they were astounded by the ditch, for the Arabs were unfamiliar with such things. Quraysh and their allies numbered ten thousand, and the Muslims numbered three thousand. Huyay ibn Akhṭab, one of the Jews who had incited Quraysh and the confederates against the Muslims, had gone to Ka'b ibn Asad, the leader of Banu Qurayẓah, and asked him to break the peace treaty with the Muslims. The Prophet thought of trying to reconcile with Banu Qurayẓah by offering them one-third of the crops of Madeenah, but the Anṣaar refused because they were too proud of their religion to succumb to these treacherous treaty-breakers.

The fighting started when some of the *mushrik* horsemen crossed a narrow part of the ditch and the Muslims skirmished with them. Then Nu'aym ibn Mas'ood ibn 'Aamir came to the Messenger and told

him that he had become Muslim, and that his people did not know about his Islam; he was a friend of Banu Qurayẓah and they trusted him. He said to the Messenger (ﷺ), "Tell me to do whatever you want." The Messenger said to him,

> "You are only one man among us, so go and awake distrust among the enemy to draw them off us if you can, for war is deceit."

So Nu'aym used his wits until he managed to create division between Quraysh and their allies, and amongst Banu Qurayẓah, making each party doubt the other. Then Allah sent upon the confederates a strong wind on a cold winter's night that upset their cooking pots and overturned their tents. The hearts of the confederates were filled with terror, so they went away the same night, and when morning came the Muslims looked and did not see anyone.

Allah (ﷻ) revealed verses of His holy Book about this battle:

> ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ﴿١١﴾﴾ (سورة الأحزاب ٣٣: ٩-١١)

> *"O' you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al-Aḥzaab (the Confederates)]. And Allah is Ever All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allah. There, the believers were tried and shaken with a mighty shaking."* *(Qur'an 33: 9-11)*

Then Allah describes the treacherous attitude of the hypocrites and how they withdrew from the battle, after which He (ﷻ) says, describing the Muslims:

﴿وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾﴾ (سورة الأحزاب ٣٣: ٢٢-٢٥)

"*And when the believers saw Al-Aḥzaab [the Confederates], they said: 'This is what Allah and His Messenger [Muhammad] had promised us; and Allah and His Messenger [Muhammad] had spoken the truth. And it only added to their Faith and to their submissiveness [to Allah]. Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations [i.e. have been martyred]; and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. That Allah may reward the men of truth for their truth [i.e. for their patience at the accomplishment of that which they covenanted with Allah], and punish the hypocrites, if He wills, or accept their repentance by turning to them [in Mercy]. Verily, Allah is Oft-Forgiving, Most Merciful. And Allah drove back those who disbelieved in their rage: they gained no advantage*

[booty]. Allah sufficed for the believers in the fighting [by sending against the disbelievers a severe wind and troops of angels]. And Allah is Ever All-Strong, All-Mighty." *(Qur'an 33: 22-25)*

5. The battle of Banu Qurayẓah

This took place in 5 AH, following the Battle of Al-Aḥzaab. After the Messenger of Allah (ﷺ) saw how mean-spirited and treacherous the Jews of Banu Qurayẓah were, and how they had sided with Quraysh and their allies, and after he saw at the height of the battle how they broke their treaty with him, and how at the time when they were living with him, they had been plotting great evil which could have put an end to all the Muslims if the battle of Al-Aḥzaab had not ended the way it did, he thought that he should punish these perfidious traitors and rid Madeenah of them, for it was the center of his jihad and call, so that they would not have another opportunity to attack their Muslim neighbours and annihilate them, as is the treacherous nature of the Jews.

Bukhari narrated from 'Aa'ishah (رضي الله عنها) that when the Messenger of Allah (ﷺ) returned from the battle of Al-Khandaq and put aside his weapons and took a bath, Jibreel (Gabreal) (عليه السلام) came to him, his head covered with dust, and said, "Have you put aside your weapons? By Allah, we (the angels) have not put them aside." The Prophet said, "Where to?" He said, "This way," and he pointed towards Banu Qurayẓah. 'Aa'ishah said: So the Messenger of Allah (ﷺ) went out to them.

The Messenger ordered that the call should go out to the people saying that no one should pray *'Aṣr* except in the land of Banu Qurayẓah. Then he set out, with 'Ali carrying his banner. Three thousand of the Muslims had gathered, with thirty-six horses. When 'Ali came near to the fortress of Banu Qurayẓah, he heard them

saying offensive things about the Prophet (ﷺ) and his wives; he told the Prophet about that, and asked him not to go near those filthy people. The Prophet replied that if they saw him they would not say such things, because he knew about their hypocritical attitude. When they saw him, they indeed spoke nicely as he had said they would. Then the Muslims began to besiege them, and the siege lasted for twenty-five days. When it became too difficult for them to bear, they agreed to accept the judgement of the Messenger of Allah (ﷺ). He appointed Sa'd ibn Mu'aadh, the leader of Aws, to pass judgement on them. Banu Qurayẓah had been allies of Aws. Sa'd ruled that their warriors should be killed and their women and children taken into slavery, and that their wealth should be distributed (among the Muslims). The Messenger (ﷺ) carried out his ruling, and thus the Jewish plots and conspiracies against the Messenger of Allah (ﷺ) and his call were put to an end in Madeenah and the surrounding areas.

Verses of the Qur'an were revealed concerning this battle, describing the treachery of the Jews and their attempts to weaken the Muslims during the battle of Al-Aḥzaab:

﴿وَإِذْ قَالَت طَّائِفَةٌ مِّنْهُمْ يَٰأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾﴾ (سورة الأحزاب ٣٣: ١٣-١٦)

"And when a party of them said: 'O' people of Yathrib [Al-Madeenah]! There is no stand [possible] for you [against the enemy attack!] Therefore go back!' And a

band of them ask for permission of the Prophet saying: 'Truly, our homes lie open [to the enemy].' And they lay not open. They but wished to flee. And if the enemy had entered from all sides [of the city], and they had been exhorted to Al-Fitnah [i.e. to renegade from Islam to polytheism], they would surely have committed it and would have hesitated thereupon but little. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for. Say [O' Muhammad to these hypocrites who ask your permission to run away from you]: 'Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!'"

(Qur'an 33: 13-16)

﴿قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ
رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ
ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا
قَلِيلًا ﴿١٨﴾ أَشِحَّةً عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ
أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ
أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ
وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ
يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾
لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ
ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا
وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم

مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ
ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ
ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟
خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ
ٱلَّذِينَ ظَـٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَـٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ
ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ
قَدِيرًا ﴿٢٧﴾ (سورة الأحزاب ٣٣: ١٧-٢٧)

"Say: 'Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?' And they will not find, besides Allah, for themselves any Wali [protector, supporter] or any helper. Allah already knows those among you who keep back [men] from fighting in Allah's Cause, and those who say to their brethren 'Come here towards us.' while they [themselves] come not to the battle except a little, Being miserly towards you [as regards help and aid in Allah's Cause]. Then when fear comes, you will see them looking to you, their eyes revolving like [those of] one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards [spending anything in any] good [and only covetous of booty and wealth]. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah. They think that Al-Aḥzaab [the Confederates] have not yet withdrawn; and if Al-Aḥzaab [the Confederates] should come [again], they would wish they were in the deserts [wandering] among the bedouins, seeking news about you [from a far place];

and if they [happen] to be among you, they would not fight but little. Indeed in the Messenger of Allah [Muhammad] you have a good example to follow for him who hopes for [the Meeting with] Allah and the Last Day, and remembers Allah much. And when the believers saw Al-Aḥzaab [the Confederates], they said: 'This is what Allah and His Messenger [Muhammad] had promised us; and Allah and His Messenger [Muhammad] had spoken the truth.' And it only added to their Faith and to their submissiveness [to Allah]. Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations [i.e. have been martyred]; and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allah] in the least. That Allah may reward the men of truth for their truth [i.e. for their patience at the accomplishment of that which they covenanted with Allah], and punish the hypocrites, if He wills, or accept their repentance by turning to them [in Mercy]. Verily, Allah is Oft-Forgiving, Most Merciful. And Allah drove back those who disbelieved in their rage: they gained no advantage [booty]. Allah sufficed for the believers in the fighting [by sending against the disbelievers a severe wind and troops of angels]. And Allah is Ever All-Strong, All-Mighty. And those of the people of the Scripture who backed them [the disbelievers], Allah brought them down from their forts and cast terror into their hearts, [so that] a group [of them] you killed, and a group [of them] you made

captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden [before]. And Allah is Able to do all things." *(Qur'an 33: 17-27)*

6. The Campaign of Al-Ḥudaybiyah

This campaign took place in Dhu'l-Qi'dah 6 AH. It happened because the Messenger of Allah (ﷺ) saw in a dream that he and his Companions entered the sanctuary secure, with (some) having their heads shaved and (some) having their hair cut short, having no fear (cf. Al-Fatḥ 48: 37). So he commanded the people to get ready to go out to Makkah for *'Umrah*. He did not want war with Quraysh or to engage in any fighting. So the *Muhaajiroon* and Anṣaar went out with him, filled with longing to see the sacred House of Allah after being deprived of that for six years. Those of the Bedouin who wanted to go also went out with them. The Prophet took with him camels and sheep that are usually taken to the Ka'bah in order to honour the House. He entered *iḥraam* for *'Umrah* at a place called Dhu'l-Ḥulayfah, so that the people, especially Quraysh, would know that he had no intention of fighting. The number of those who went out with him was almost fifteen hundred, and they did not bring any weapons with them except those which travellers usually carried in those days, namely sheathed swords. When he reached 'Asafaan, someone came to him and told him that Quraysh had heard of his march, and had come out ready to fight, swearing by Allah that he would never enter (Makkah) whilst they were there. The Prophet (ﷺ) said:

> "Woe to Quraysh, for they are consumed by war! What could they lose if they leave me and the rest of the Arabs? If they defeat me, they will have gotten what they want, and if Allah grants me victory over them,

> they will enter Islam without being harmed; if they do not do that then they could fight me whilst they still have some power. So what do Quraysh think? By Allah, I will continue to fight in defence of that with which Allah has sent me until Allah causes it to prevail or I die in the process."

When he reached Al-Ḥudaybiyah — which is a place near Makkah, between Makkah and Jeddah — some men from Khuzaa'ah came to him and asked him why he had come. He told them that he had only come to visit the Ka'bah and do *'Umrah*. They went back and told them, "You are being too hasty in your judgement of Muhammad; he has not come to fight, rather he has only come to visit this House." They said, "No, by Allah, he will never enter it by force whilst we are here, and the Arabs will never talk about him in such terms."

Then they sent 'Urwah ibn Mas'ood ath-Thaqafi to speak to the Messenger about this issue. After some discussion between 'Urwah and some of the *Ṣaḥaabah*, he went back to Quraysh and told them what he had seen of how the *Ṣaḥaabah* loved and respected the Messenger of Allah (ﷺ), and their desire to make a deal. But Quraysh refused. Then the Prophet sent 'Uthmaan ibn 'Affaan to the people of Makkah, to reassure them about the purpose for which the Messenger and his Companions had come. There was no news of 'Uthmaan for a long time, and rumours spread among the Muslims that he had been killed. At that point the Messenger of Allah (ﷺ) said:

> "We will not leave until we have a fight with the people,"

— and he called upon the Muslims to give their pledge to wage jihad and seek martyrdom for the sake of Allah. So they gave their pledge beneath one of the acacia trees there, promising not to flee, and that it was to be either a deal (with Quraysh) or martyrdom.

When Quraysh heard about this pledge, they were afraid and thought that it was better to make a deal with him, on the condition that he should go back this year, and come back next year and stay in Makkah for three days, carrying with him the weapons of the traveller, a spear and a sheathed sword. Quraysh sent Suhayl ibn 'Amr to conclude this deal. Finally a deal was reached stipulating what Quraysh wanted, and also stipulating a cessation of war between the two sides for ten years; anyone who came from Muhammad to Makkah was not to be sent back, but anyone who came to Muhammad from Makkah would be sent back. This was too much for the Muslims, and some of them argued with the Prophet (ﷺ) about these conditions. One of those who argued most vehemently was 'Umar, until the Messenger of Allah (ﷺ) said:

> "I am the slave of Allah, and He will never forsake me."

Then the Messenger commanded his Companions to exit *iḥraam*, but they did not do so because they were so upset at having been prevented from entering Makkah and at the terms of the treaty. So the Prophet himself hastened to exit *iḥraam*. Then all the Muslims followed him. Later on, the advantages of these conditions became apparent, which were so hard for the Muslims to accept, but which the Prophet (ﷺ) had agreed to because of his far-sightedness and wisdom, and because the Revelation made his opinions and actions right.

Allah called this campaign a manifest victory, as He (تعالى) said:

> ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ﴿٢﴾ وَيَنصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾﴾ (سورة الفتح ٤٨ : ١-٣)

> "*Verily, We have given you [O' Muhammad] a clear conquest. That Allah may forgive you your sins of the*

past and the future, and complete His Favour on you, and guide you on the Straight Path, And that Allah may help you with a mighty victory." (Qur'an 48: 1-3)

Then Allah speaks of the pledge given to His Messenger (ﷺ):

﴿إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَـٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾﴾ (سورة الفتح ٤٨ : ١٠)

"*Verily, those who give Bay'ah [pledge] to you [O' Muhammad] they are giving Bay'ah [pledge] to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward." (Qur'an 48: 10)*

He expressed His approval of those who gave their oath of allegiance, *Bay'at ar-Riḍwaan*, beneath the tree:

﴿۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَـٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾
(سورة الفتح ٤٨ : ١٨)

"*Indeed, Allah was pleased with the believers when they gave the Bay'ah [pledge] to you [O' Muhammad] under the tree, He knew what was in their hearts, and He sent down As-Sakeenah [calmness and tranquillity] upon them, and He rewarded them with an imminent conquest." (Qur'an 48: 18)*

And He (ﷻ) spoke of the Prophet's dream which was the reason for the campaign of Al-Ḥudaybiyah:

﴿لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾﴾

(سورة الفتح ٤٨ : ٢٧)

"Indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid al-Ḥaraam, if Allah wills, secure, [some] having your heads shaved, and [some] having your head hair cut short, having no fear. He knew what you knew not, and has arranged before that a conquest near [at hand]."

(Qur'an 48: 27)

Perhaps this is a reference to the Conquest of Makkah which was one of the outcomes of the treaty of Al-Ḥudaybiyah, as we shall see below, when we examine the lessons to be learned from these events, *in sha' Allah*. This is followed by an affirmation that this religion will prevail and be victorious, as Allah (ﷻ) says:

﴿هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾﴾ (سورة الفتح ٤٨ : ٢٨)

"He it is Who has sent His Messenger [Muhammad] with guidance and the religion of truth [Islam], that He may make it [Islam] superior to all religions. And All-Sufficient is Allah as a Witness." *(Qur'an 48: 28)*

And Allah the Almighty did indeed speak the truth.

7. The Battle of Khaybar

This took place at the end of Muharram in 7 AH.

Khaybar is an oasis where the Jews lived, one hundred miles north of Madeenah in the direction of Syria.

The reason for this battle was that after the Prophet (ﷺ) was no longer faced with a threat from Quraysh, as a result of the treaty of Al-Ḥudaybiyah, he decided to solve the problem of the Jewish settlements around Madeenah, having rid Madeenah itself of the Jews. The Jews had a strong fortrèss in Khaybar in which there were nearly ten thousand fighters, and a plentiful supply of arms. They were evil and treacherous people who had to be dealt with before they could become a source of trouble for the Muslims in their capital, Madeenah. So the Prophet mobilized the Muslims to go out and attack them at the end of Muharram. Sixteen hundred warriors went out to attack them, including two hundred horsemen. He mobilized those around him who had been present at Al-Ḥudaybiyah, and they traveled until they were near the oasis of Khaybar. Then the Prophet (ﷺ) said to his Companions, "Stop!" Then he went back and said,

> "O' Allah, Lord of the heavens and what they overshadow,
> And Lord of the lands and what they make to grow
> And Lord of the devils and what into error they throw,
> And Lord of the winds and what they winnow,
> We ask You for the good of this town and the good of its people and the good of what is in it, and we take refuge in You from its evil and the evil of its people and the evil that is in it. Forward in the name of Allah!"

When they reached Khaybar, the Prophet (ﷺ) stopped near one of its fortresses, called Ḥuṣn an-Naṭaah, in which their fighters had

gathered. Al-Ḥubaab ibn al-Mundhir suggested that he move away, because he knew the people of An-Naṭaah very well: they were able to shoot arrows very far with accuracy, and they were higher up than the Muslims, so their arrows would reach the Muslim ranks swiftly. Moreover they would be able to sneak up on the Muslims at night by hiding behind the many date palm trees. So the Messenger (ﷺ) and the Muslims moved to another spot, then the battle began, in which the Muslims conquered one fortress after another, apart from the last two fortresses. Their people wanted to make a deal that would spare the lives of their fighters and allow them to leave Khaybar with their women and children, each of them bringing no more than one garment with them. The Prophet agreed to these terms, and that they would forfeit the protection of Allah and His Messenger if they concealed anything. Then they left the two fortresses, and the Muslims discovered many weapons in the fortresses, and many copies of the Torah. The Jews came later and asked for them, and the Prophet ordered that these things should be returned to them. The number of Jews killed in this battle was ninety-three, and fifteen Muslims were martyred.

8. The Battle of Mu'tah

This battle took place in Jumaadah al-Oola of 8 AH. Mu'tah is a village on the border of Syria, which is called Al-Karak nowadays. It is located to the south east of the Dead Sea. The reason for this battle was that the Messenger (ﷺ) had sent Al-Ḥaarith ibn 'Umayr al-Azdi with a letter to the Byzantine governor of Busra, whose name was Al-Ḥaarith ibn Abi Shamar al-Ghassaani, calling him to Islam. This was one of a number of letters that the Prophet sent to the kings of the world and rulers of the Arabs after the treaty of Al-Ḥudaybiyah. When one of the Arab Ghassanid governors who served the Byzantine ruler came to Mu'tah, he said to him, "Where are you going? Are you one of the messengers of Muhammad?" He said,

"Yes." So he tied him up and beheaded him. News of that reached the Messenger of Allah (ﷺ) and he became very angry, for none of his other messengers had been killed. He prepared an army numbering some three thousand Muslims to go out and attack them, and appointed Zayd ibn Ḥaarithah to lead the army. He advised them that if Zayd was killed, they were to appoint Ja'far ibn Abi Ṭaalib as their commander; if Ja'far was killed, they were to appoint 'Abdullah ibn Rawaaḥah. He told Zayd to go to the place where Al-Ḥaarith ibn 'Umayr had been killed, and to call the people there to Islam. If they responded, all well and good, otherwise they were to seek the help of Allah and fight them. He issued the following instructions to them:

> "I urge you to fear Allah and to take care of the Muslims who are with you. Attack in the name of Allah, for the sake of Allah, those who disbelieve in Allah. Do not betray or steal; do not kill children, or women, or old men, or hermits in their cells. Do not touch any date palm or cut down any tree, and do not destroy any building."

Then the army set out with the blessing of Allah, and the Messenger himself went to see them off. They kept marching until they reached Ma'aan, where they heard that Heraclius had gathered a large army and was encamped in Ma'aab, in the land of Al-Balqa' (near Damascus). The Byzantine army was composed of Byzantines and Christianized Arabs. The Muslims conferred with one another, and decided to ask the Messenger (ﷺ) for reinforcements, or to tell them what else they should do. But 'Abdullah ibn Rawaaḥah said: "By Allah, what you hate is what you came out for. We seek martyrdom, for we are not fighting the people on the basis of our numbers, rather our strength comes from the fact that we are fighting them for the sake of this religion with which Allah has honoured us. So we will have one of two good things: either victory or martyrdom." The

people agreed with him that they should go ahead and fight, and the battle began. Zayd fought until he was killed, then Ja'far ibn Abi Ṭaalib took up the flag and fought on his horse until he was forced to dismount, then he fought on foot. His right hand was cut off, so he took the flag in his left; then his left hand was cut off, so he held the flag in his arms until he was killed, may Allah be pleased with him. They found seventy-odd wounds on his body, from blows with swords and spears. Then 'Abdullah ibn Rawaaḥah took up the flag and fought until he was killed. Then the Muslims agreed that Khaalid ibn al-Waleed should lead the army — and this was the first battle that he fought as a Muslim. He used his military know-how to save the Muslim army from destruction, then he brought them back to Madeenah.

This was the first battle that the Muslims had fought outside the Arabian Peninsula against the Byzantines. It was called a ghazwah even though the Messenger (ﷺ) was not present, because of the large number of warriors who participated, which was three thousand, in contrast to the numbers who fought in *saraayas* or raids.

It was following this battle that the Messenger of Allah (ﷺ) gave Khaalid ibn al-Waleed the nickname *Sayfullah* (the Sword of Allah).

9. The Conquest

This is the Conquest of Makkah, which took place in Ramaḍaan 8 AH. The reason for this battle was that the treaty of Al-Ḥudaybiyah allowed each Arab tribe to enter into an alliance with the Messenger of Allah (ﷺ) if they wanted, or with Quraysh if they wanted. Banu Bakr agreed to enter into an alliance with Quraysh, and Khuzaa'ah agreed to enter into an alliance with the Messenger of Allah (ﷺ). In that year (8 AH), Banu Bakr attacked Khuzaa'ah, killing approximately twenty men, and Quraysh supplied Banu Bakr with money and weapons. When the Messenger heard of that, he became

very angry and prepared to fight Quraysh, but he did not want to tell the people where he was heading lest Quraysh prepare to meet them, and the sanctity of the holy city be violated and its streets filled with the bodies of the slain. But Haaṭib ibn Abi Balta'ah al-Badri sent a letter in secret to Makkah, telling them that the Prophet was heading towards them. Allah told His Messenger about the letter, and he sent some of his Companions to the women who was carrying the letter, to search her, and they found it. The Messenger of Allah called Haaṭib and asked him, "What made you do that?" He said, "O' Messenger of Allah, by Allah I believe sincerely in Allah and His Messenger, and I have not changed, but I am a man who has no roots and no kinsmen among the people, and I have a wife and child among them, so I wanted to do them a favour for the sake of my family." 'Umar said, "O' Messenger of Allah, let me cut off his head, for the man has turned hypocrite!" But the Messenger of Allah (ﷺ) said, "He was present at Badr, and you do not know, it may be that Allah has looked at the people of Badr and said, 'Do what you want, for I have forgiven you.'"

Then the Messenger of Allah set out from Madeenah on the tenth day of Ramaḍaan. On the way, he broke his fast, and the people broke their fast with him, because of the difficulties of their journey. When they left Madeenah, they were ten thousand strong, and on the way, other people from the Arab tribes joined them. In Marr aẓ-Ẓahraan the guards of the Messenger of Allah found Abu Sufyaan and two others with him. They captured them and brought them to the Prophet, and Abu Sufyaan became Muslim. Al-'Abbaas — whom the Prophet had met on the way, as he had become Muslim and was migrating to Madeenah — said, "Abu Sufyaan is a man who likes to look good, so give him something to make him look good." So the Prophet said: "Whoever enters the house of Abu Sufyaan will be safe." Then the army reached Makkah, and the Prophet's callers declared: "Whoever enters his house and locks his door will be safe;

whoever enters the Mosque will be safe; whoever enters the house of Abu Sufyaan will be safe." Fifteen people were excluded from that because their crimes against Islam and its Messenger were too great. Then the Messenger of Allah entered Makkah, riding his mount, with his head bowed so low that his forehead almost touched the saddle, out of gratitude to Allah for this great victory. Then the Messenger performed *Ṭawaaf* (circumambulation) around the Ka'bah, and removed the idols around it, which numbered three hundred and sixty. Then he entered the Ka'bah and prayed two *rak'ahs* there. Then he stood at the door of the Ka'bah, with Quraysh waiting to see what he would do with them. One of the things that he said on that occasion was, "O' Quraysh, what do you think I am going to do with you?" They said, "Good, for you are a noble brother, son of a noble brother." The Messenger of Allah (ﷺ) said:

> "Today I say to you what my brother Yusuf (Prophet Joseph) said before me:
>
> ﴿قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ يَغْفِرُ ٱللَّهُ لَكُمْ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٩٢﴾﴾ (سورة يوسف ١٢ : ٩٢)
>
> *'He said: 'No reproach on you this day; may Allah forgive you, and He is the Most Merciful of those who show mercy!'"* *(Qur'an 12: 92)*
>
> Go, for you are free."

Then the people gathered around *Aṣ-Ṣafa* to give their allegiance to the Messenger of Allah (ﷺ) as Muslims. The Messenger sat on *Aṣ-Ṣafa* and accepted their pledges to hear and obey Allah and His Messenger as much as they were able. He accepted the pledges of the men first, then the women, but he did not shake hands with any of the women. Among those who gave their pledge was Hind, the wife of Abu Sufyaan, who was one of those whom the Prophet had said was

to be executed on the day of the Conquest. But when he recognized her he forgave her, and she gave her oath of allegiance.

On the day of the Conquest, the Messenger of Allah (ﷺ) commanded Bilaal to give the call for *Ẓuhr* (noon) prayer from the roof of the Ka'bah. The people of Quraysh who were present and had not yet become Muslim were appalled, but the Messenger of Allah (ﷺ) did that deliberately for a reason.

10. The Battle of Ḥunayn

This took place on the 10th of Shawwaal 8 AH, a year after the conquest of Makkah. The reason for this battle was that when Allah granted His Messenger the Conquest of Makkah, the leaders of Hawaazin and Thaqeef thought that the Messenger of Allah (ﷺ) would head towards them after he had finished with Makkah, so they decided to start the fighting. They appointed Maalik ibn 'Awf as their leader, who at that time was thirty years old, and he commanded them to bring with them to the battle their wealth, women, children and flocks, because that would make them more steadfast in fighting. The number of their fighters in this battle was between twenty and thirty thousand. The Messenger of Allah (ﷺ) announced that he was going out to fight them, and everyone in Makkah went out to fight, his Companions who had come with him and those who had joined him subsequently and who were new in Islam. The Messenger of Allah (ﷺ) traveled until he reached the wadi of Ḥunayn, where Hawaazin and their allies came out to fight them at the break of dawn. The Muslims attacked them and they fled, defeated. The Muslims started to gather the war booty, and the *mushrikoon* attacked them with arrows, so they scattered in all directions. The people of Makkah and the new Muslims fled, but the Messenger of Allah (ﷺ) remained steadfast, seated on his mule, saying,

> "I am the Prophet and no lie, I am the son of 'Abdul-Muṭṭalib."

A rumour spread among the Muslims that the Prophet had been killed, so many of them threw down their weapons in despair. But a group of the *Muhaajireen* and Anṣaar stood firm around him, and Al-'Abbaas — who had a loud voice — started calling out to the Muslims that the Messenger of Allah (ﷺ) was still alive. So those who had run away came back to him, and the numbers of believers increased until they were able to prevail once more. The Muslims pursued (the *mushrikeen*), killing and taking prisoners. A huge amount of booty was taken from the enemy. The Prophet shared it out first among those whose hearts were to be softened among the new Muslims, and he did not give anything to the Anṣaar, because he was confident of their faith and the sincerity of their Islam.

Among the verses of the Qur'an that were revealed concerning this battle are the following:

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ
رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ
كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾﴾ (سورة التوبة ٩: ٢٥-٢٦)

"*Truly, Allah has given you victory on many battlefields, and on the day of Ḥunayn [battle] when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah [calmness, tranquillity and reassurance] on the Messenger [Muhammad], and on the believers, and sent down forces [angels] which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.*" *(Qur'an 9: 25-26)*

This was the last major battle between Islam and the *mushrikeen*. Soon after that, the Arabs destroyed the idols and entered Islam.

11. The Battle of Tabook

This is also known as Ghazwat al-'Usrah (the campaign of hardship). It took place in Rajab 9 AH.

Tabook is a place between Wadi al-Qura, in the Hijaaz, and Syria. The reason for this battle was that the Byzantines had gathered a huge number of troops in Syria, including the tribes of Lakhm, Judhaam, 'Aamilah and Ghassaan, who were Christianized Arabs. They did so because Heraclius intended to attack Madeenah and put an end to the state that was developing in the Arabian Peninsula, as the news of this state and its victories had filled Heraclius with fear and terror. So the Prophet (ﷺ) ordered the people to prepare for a campaign. That was a time of great hardship and intense heat. The sincere Muslims responded willingly, but three of them remained behind, even though their faith was sincere. The Prophet (ﷺ) commanded the rich to provide equipment for the army, and they brought a huge amount of money. Abu Bakr brought all of his wealth, which was forty thousand dirhams. 'Umar brought half of his wealth, and 'Uthmaan gave a large amount in charity that day and equipped one-third of the army. The Prophet prayed for him and said, "Nothing that 'Uthmaan does can harm him after this day." A number of the poor *Ṣaḥaabah* came to him who had no animals to ride, and the Messenger (ﷺ) said, "I do not have anything that I can give you to ride." They turned away with tears streaming down their faces because they did not have the means to prepare themselves to join the army. Eighty-odd of the hypocrites stayed behind, and a number of the Bedouin gave invalid excuses, but the Prophet (ﷺ) accepted them.

The Messenger of Allah (ﷺ) set out with the people. There were thirty thousand warriors with him, and ten thousand horses. This was

the greatest army that the Arabs had seen at that time. He marched until he reached Tabook, where he stayed for twenty days, during which he did not engage in any fighting.

This was the last of the Prophet's battles, and concerning this battle the following verses were revealed:

﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾ وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾

(سورة التوبة ٩ : ١١٧-١١٨)

"*Allah has forgiven the Prophet, the Muhaajiroon [Muslim emigrants who left their homes and came to Al-Madeenah] and the Anṣaar who followed him [Muhammad] in the time of distress [Tabook expedition], after the hearts of a party of them had nearly deviated [from the Right Path], but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful. And [He did forgive also] the three who did not join the [Tabook expedition and whose case was deferred (by the Prophet) for Allah's Decision] till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He forgave them [accepted their repentance], that they might beg for His Pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.*"
(Qur'an 9: 117-118)

There are also many verses which speak of the attitude of the hypocrites and the Bedouin who excused themselves from participating in this campaign, which contain a rebuke to the Prophet (ﷺ) for accepting their excuses. There are many such verses which you will find in *Soorat at-Tawbah.*

LESSONS TO BE LEARNED

First we will speak about the issue of fighting in Islam, the reasons for it and general principles concerning it.

The Messenger (ﷺ) began his call with gentle preaching, reciting to his people the verses that had been revealed to him of the Book of Allah, and speaking to them from his heart in order to open their eyes to the state they were in, worshipping idols, following misguided and ignorant myths. But his people responded with rejection and mockery at first, then with lies and insults, and finally with conspiracies to kill him, until Allah provided him with a place where he could settle and be safe and sound. But in this new location, he encountered two forces which were plotting against him. One of them was Quraysh who were extremely upset by the migration of the Prophet and his Companions to Madeenah, whose people also believed in his message, so that he gained power which enraged Quraysh. The other was the Jews with whom the Prophet (ﷺ) had wanted to make a peace treaty when he settled in Madeenah, but the nature of the Jews is to bear grudges and to conspire, so hardly had the Prophet settled in Madeenah and established his leadership of the *Muhaajireen* and Anṣaar, when the Jewish leaders were filled with hatred towards this competition for leadership, which had taken over Madeenah completely.

During his time in Madeenah, verses of the Qur'an were revealed to the Prophet (ﷺ) urging him to remain steadfast and bear what they said with patience.

﴿وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾﴾

(سورة المزمل ٧٣: ١٠)

"And be patient [O' Muhammad] with what they say, and keep away from them in a good way."
(Qur'an 73: 10)

Every time a verse was revealed urging steadfastness in the face of persecution, the *mushrikoon* increased their persecution, plots and aggression. At that time the Muslims were unable to prevent the persecution because they were few in number and weak. But when the Prophet (ﷺ) settled in Madeenah and the Muslims gained power and strength, they were faced with the strength and enmity of Quraysh and the hidden hatred and evil of the Jews, with the possibility that they could turn on them at any moment. Islam is a realistic religion which does not ignore reality and follow illusions and unrealistic ideals when dealing with people who do not believe in or respect those ideals. So Islam had no choice but to resort to force and prepare to repel aggression and put an end to the power and strength of falsehood, so that it would have the opportunity to spread its call of goodness and liberation, and address people's hearts and cleanse their souls, to erase corruption and to set up prominent figures of guidance to guide others and be a light for the seekers of truth and goodness.

For all of these and similar reasons, Allah prescribed fighting for the believers in the second year AH, when the following verses were revealed:

﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ

وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن
يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّـٰهُمْ فِى ٱلْأَرْضِ
أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ
ٱلْمُنكَرِ ۗ وَلِلَّهِ عَـٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾ (سورة الحج ٢٢: ٣٩-٤١)

"Permission [to fight] is given to those who are fought, because they have been wronged; and surely, Allah is Able to give them victory. Those who have been expelled from their homes unjustly only because they said: 'Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely, have been pulled down. Verily, Allah will help those who help His [His Cause]. Truly, Allah is All-Strong, All-Mighty. Those who, if We give them power in the land, they establish aṣ-Ṣalaah (prayers), pay the Zakah and enjoin Al-Ma'roof [i.e. Islamic Monotheism and all that Islam orders one to do], and forbid Al-Munkar [i.e. disbelief, polytheism and all that Islam has forbidden] [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of [all] matters [of creatures]." *(Qur'an 22: 39-41)*

These are the first verses that were revealed with regard to fighting and permission for it. It is appropriate to pause here and study these verses in order to learn the reason behind the permission to fight, and the benefits and aims thereof.

1. Allah (ﷻ) mentions at the beginning of this passage that He has granted permission to the believers to fight. It should be noted that the believers are referred to as "*those who are fought*", i.e., these

believers to whom permission is given to fight are those who are fought, i.e., those who are persecuted and against whom war has been declared. This clearly shows that the reason why permission is given to them to fight is the persecution that they suffered before. So in a way it is like fighting off aggression and reacting to like with like, as in the verses (*aayaat*):

﴿... فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ... ﴿١٩٤﴾﴾ (سورة البقرة ٢: ١٩٤)

"... *Then whoever transgresses the prohibition against you, you transgress likewise against him...*"

(Qur'an 2: 194)

﴿وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا... ﴿٤٠﴾﴾ (سورة الشورى ٤٢: ٤٠)

"*The recompense for an evil is an evil like thereof...*"

(Qur'an 42: 40)

2. The verse clearly states that the fighting to which they have been subjected is wrongdoing and oppression for which there is no justification, as Allah says: "*because they have been wronged*". The believers in Makkah were not wrongdoers or oppressors, rather they were defending their beliefs, calling their people to liberation from illusions, myths and bad morals.

3. The second *aayah* (verse) clearly states the historical circumstances in which the persecution took place. The believers who were given permission to fight were those who had been driven from their homes, and there is no oppression worse than driving a person from his home and expelling him from his land.

4. In the same verse, the reason why the believers were driven from their homes is mentioned, which is that they differed from their people and did not accept idolatry and the worship of false gods, and

they worshipped Allah the One God. So they are people who were persecuted for their beliefs, as Quraysh did not want them to have any freedom in this regard.

5. Since the believers did not have freedom of belief, the fighting that was prescribed was in order to secure this freedom, as the most precious thing in life that a person may have.

6. Then Allah explains that this fighting, which He has prescribed for the believers, does not just secure religious freedom for them alone, but it also benefits the followers of other divinely-revealed religions, namely Judaism and Christianity. For at that time the Muslims were fighting idol-worshippers who had no religion, and if they gained strength they would be able to protect the places of worship of the Jews and Christians as well as protecting the mosques, so that the idol-worshippers and atheists would not be able to gain power and wage war on the divinely-revealed religions, closing down their places of worship. That is clear from what Allah says in this verse: "*For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much, would surely have been pulled down.*"

Hence it is clear that fighting in Islam is not aimed at wiping out the divinely-revealed religions and destroying their places of worship, rather it is aimed at protecting these religions against being attacked, and their places of worship being destroyed or locked up by the atheists and idol-worshippers.

7. The third verse clearly states the consequences to be expected from a Muslim victory in the prescribed fighting. For this fighting is not aimed at colonizing peoples and taking their resources, or humiliating them. Rather the consequences will be in the interest of human society, and are as follows:

7.a Helping people throughout the world to achieve spiritual fulfilment by means of worship. "*[They] enjoin Iqaamat-aṣ-Ṣalaah [i.e. to perform the five compulsory congregational Ṣalaah (prayers) (the males in mosques)].*"

7.b Spreading social justice among people by means of zakah. "*To pay the Zakah.*"

7.c Achieving cooperation for the good of society and for its development and betterment. "*And they enjoin Al-Ma'roof [i.e. Islamic Monotheism and all that Islam orders one to do].*"

7.d Cooperating in fighting evil, crime and corruption. "*And forbid Al-Munkar [i.e. disbelief, polytheism and all that Islam has forbidden].*"

These are the consequences that result from the believers' victory in their fight against the enemies, when that leads to the establishment of an Islamic state that directs people to reach their spiritual potential and establish society on the basis of cooperation and motivates man to do good and divert him away from the path of evil. What human goal can be nobler than this for which fighting is prescribed in Islam? What fighting, that the nations of the past and the present have ever known, can match this goal of making the benefits reach all people and build societies in a manner that leads to them developing in a humane and constructive manner, in which there can be no return to the first *Jaahiliyah* (pre-Islamic ignorance) with its permissiveness, promiscuity, atheism, wars and bloodshed, as is the case with the development that has taken place in the shadow of materialistic western civilization.

Once we understand the goals of Islam and the purpose behind permitting fighting, we will understand what is meant by its being for the sake of Allah. For *jihad fi sabeel-illaah* (jihad for the sake of Allah) means jihad in order to achieve goodness, peace, spirituality

and justice in society. *Sabeel-Allah* literally means the path or way of Allah, and the way to Allah can only be the way of goodness, love and cooperation in righteousness and piety, not sin and transgression.

This is a brief discussion of the aims behind the prescription of fighting in Islam and the historical reasons for it. Now we will discuss the lessons to be learned from the first battles of Islam, i.e., at the time of the Prophet (ﷺ). I wanted to speak about the lessons of each battle on its own, but time is short and that would take dozens of pages. So I decided to present these lessons in one go, drawing more than one lesson from each battle. Perhaps I may be able to speak in more detail about the lessons of each battle next year, *in sha'Allah*, if Allah allows me to live and alleviates my sickness.

1. The first battle was Badr. The Prophet (ﷺ) had gone out to intercept the caravan of Quraysh on its way back from Syria to Makkah, but the caravan escaped, and the *mushrikoon* were determined to fight, and the battle happened as we have mentioned above. The interception of the Quryash caravan does not mean that the Muslims wanted to steal wealth and engage in banditry, as the lying Orientalists claim. Rather the motive was to settle the score with Quraysh by taking their wealth in return for the wealth of the *Muhaajireen* that Quraysh had seized. For Quraysh had forced them, or most of them, to leave their houses, lands and wealth. If Quraysh found out, after a person had been absent from Makkah for a while, that he had migrated to Madeenah, they would sell his house and seize his wealth, and the rule of like for like, which is well known nowadays in international law, permits such actions, as is the case between us and Israel. We should note that, prior to the battle of Badr, there were seven attempts to intercept the caravans of Quraysh, and those who went out on those campaigns were *Muhaajireen* only; the Prophet (ﷺ) did not send even one Anṣaari with them, and that was because if the *Muhaajiroon* intercepted a Quraysh caravan and took

its goods, they would only be exercising a right that is given in all the divinely-revealed and man-made laws. We will list these seven attempts, which are as follows:

1. Hamzah was sent out seven months after the *Hijrah*; the party of 'Ubaydah ibn al-Ḥaarith was sent out eight months after the *Hijrah*; the party of Sa'd ibn Abi Waqqaas was sent out nine months after the *Hijrah*; Ghazwat Wadaan took place twelve months after the *Hijrah*; Ghazwat Bawaaṭ took place thirteen months after the *Hijrah*; Ghazwat Badr al-Oola (the first battle of Badr) also took place thirteen months after the *Hijrah*; and Ghazwat al-'Asheerah took place sixteen months after the *Hijrah*. All of these expeditions and battles involved the *Muhaajireen* only, and not a single Anṣaari was involved. This proves our point.

2. Victory in battles does not depend on large numbers or ample weapons, rather it depends on strength of spirit and morale among the army. In those battles, the Muslim army represented pure belief, passionate faith, joy in martyrdom and the desire for Allah's reward and Paradise, as well as joy at being freed from misguidance, division and corruption, whereas the *mushrik* army represented corrupt beliefs, decadence, disintegration of social bonds, indulgence in pleasures, and blind following of useless traditions, forefathers and false gods.

Look at what the two armies did before battle commenced. Before the battle of Badr the *mushrik* army spent three days drinking wine, listening to the songs of slave girls beating drums, and lighting fires so that the Arabs would see what they did and so that they would be respected and feared. They thought that this was the way to victory. The Muslims, on the other hand, spent the time before the battle striving hard in worship, asking Allah to grant them victory, hoping for martyrdom and to smell the fragrance of Paradise. The Prophet (ﷺ) fell prostrate, beseeching Allah to grant victory to His believing

slaves. The result was victory for the pious believers who feared Allah, and defeat for the idle disbelievers who pursued worldly pleasures.

Anyone who compares the numbers of Muslims with the numbers of *mushrikeen* who fought in each battle will see that the *mushrikeen* vastly outnumbered the Muslims. Despite that, the Muslims were victorious, even in the battles of Uḥud and Ḥunayn, where victory went to the Muslims, and were it not for the mistakes made by the Muslims in those two battles, and their going against the commands of the Messenger of Allah (ﷺ), the Muslims would not have been defeated at all.

3. The army's determination, eagerness to do battle and joy at meeting the enemy are all factors which make the leader more eager to go ahead with his plans and more confident of success and victory, as happened in the battle of Badr.

4. The leader should not force his army to fight and engage in battle if they are not keen and enthusiastic, until he is sure that they are eager to fight. This is what the Messenger (ﷺ) did when he consulted his Companions on the day of Badr before engaging in battle.

5. The troops' concern for their leader's life is something that is required by the desire for success in battle and in *da'wah*. The leader must accept that, because if he remains alive, the call remains alive, but if he dies the battle will be lost.

We see in the battle of Badr how the Prophet (ﷺ) approved of having the hut built for him, and we see in the other battles, Uḥud and Ḥunayn, how the sincere believers, men and women, all gathered around their Messenger to protect him from the arrows of the enemy, exposing themselves to the arrows. There is no report that he disapproved of that, even though he was brave and was supported by Allah; rather he praised those who gathered around him, as we see in

his words of praise for Nusaybah Umm 'Ammaarah, and his *du'aa'* for her that she and her husband and children would be with him in Paradise.

6. Allah surrounds His sincerely believing slaves, in their battles, with an army from Him, as He sent down angels on the day of Badr, and He sent the wind on the day of Al-Aḥzaab. These believers continued to fight for His sake, so how could He forsake them, when He is the one Who says:

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ...﴾ (سورة آل عمران ٣: ١٦٠)

"*If Allah should aid you, no one can overcome you;...*" *(Qur'an 3: 160)*

﴿...وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾﴾ (سورة الروم ٣٠: ٤٧)

"*... and [as for] the believers, it was incumbent upon Us to help [them].*" *(Qur'an 30: 47)*

﴿۞ إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟... ﴿٣٨﴾﴾
(سورة الحج ٢٢: ٣٨)

"*Truly, Allah defends those who believe...*" *(Qur'an 22: 38)*

7. It is the nature of the sincere *daa'iyah* that he is keen to show the way of guidance to his enemies and to give them a chance so that Allah might fill their hearts with guidance. Hence, we can understand the reason why the Prophet (ﷺ) was inclined to ransom the captives on the day of Badr. He hoped that Allah might guide them and that they would have offspring who would worship Allah and call others to Him. But the Qur'an rebuked the Messenger (ﷺ) for that, because there was something else that was in the interest of Islam on that day, which was to strike terror into the hearts of the enemies of Allah and

put an end to the leaders of *fitnah* and misguidance. If the prisoners had been killed on the day of Badr, the resistance of Quraysh would have been weakened by putting an end to the leaders and to those who kept fanning the flames of tribulation against the Muslims.

There seems to be another subtle reason why the Prophet accepted the idea of ransoming the prisoners, which was that Al-'Abbaas, the paternal uncle of the Prophet, was amongst the prisoners, and Al-'Abbaas has supported the Messenger (ﷺ) on many occasions before he declared his Islam. He had secretly witnessed the second pledge of Al-'Aqabah, and he used to tell the Messenger about all the movements of Quraysh. This makes me certain that he was a Muslim but was concealing his Islam, so how could the Messenger have killed him if this was the case? If the Messenger had executed him along with the prisoners, he would have gone against the shari'ah which forbids killing Muslims, if Al-'Abbaas was a Muslim, and if he was a *mushrik*, then Islam makes no distinction between a relative and a stranger with regard to showing firm resolve and hostility against everyone who wages war against Allah and His Messenger. If he had spared him, the *mushrikeen* and hypocrites would have taken the opportunity to spread news of it and to weaken people's confidence in his justice and to instill doubts about him being free of whims and desires in everything that he did, and that would not have served the interests of the *da'wah* at all.

8. Going against the commands of the leader who is determined and has insight leads to losing the battle, as happened in the case of Uḥud. If the archers whom the Messenger of Allah (ﷺ) stationed behind his army had stayed in place as the Messenger (ﷺ) had told them to do, the *mushrikoon* would not have been able to attack from behind and change their initial defeat into ultimate victory. Thus, those who are disobedient cause opportunities to be wasted and allow the enemy to prevail. Allah warned the believers of punishment if they disobey their Messenger, as He (ﷻ) says:

﴿... فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾ (سورة النور ٢٤: ٦٣)

"*... And let those who oppose the Messenger's [Muhammad's] commandment [i.e. his Sunnah legal ways, orders, acts of worship, statements] beware, lest some Fitnah [disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant] should befall them or a painful torment be inflicted on them.*"

(Qur'an 24: 63)

9. The materialistic desire for the spoils of war etc. leads to failure and defeat, as happened at the battle of Uḥud, when the archers left their positions, seeking to gather booty, and as happened at the battle of Ḥunayn when the Muslims were initially victorious, but then some of them went after the booty and forgot about pursuing the enemy, which led to the enemy coming back and routing the Muslims. If the Messenger (ﷺ) and the sincere believers around him had not stood firm, the defeat would not then have turned into a victory. Similarly, *da'wah* efforts and their effects on people's hearts are corrupted when their proponents become greedy for worldly goods and seek to acquire more wealth, property and land. This makes people doubt the sincerity of the *daa'iyahs'* call and to accuse them of not calling people for the sake of Allah and of seeking to gather worldly goods in the name of religion and reform. Such beliefs in people's minds turn people away from the religion of Allah, and make them think badly of everyone who calls for reform, even though he may be sincere.

10. The fact that Nusaybah Umm 'Ammaarah remained steadfast, and she and her husband and children stood firm around the Messenger of Allah (ﷺ) when the Muslims fled on the day of Uḥud, is just one of many reports which prove that Muslim women played an important role in the struggle and cause of Islam. This indicates

that we today need Muslim women to shoulder the burden of *da'wah* among young girls, wives and mothers, to raise their children to love Allah and His Messenger and to adhere Islam and its teachings, and to strive for the good of society.

So long as the field of *da'wah* is lacking the presence of female Muslim *daa'iyahs*, or there is an insufficient number of such women, the *da'wah* will continue to fall short and the Islamic movement will remain lame, until half of the ummah — namely the women — hear the call to goodness and their consciences are stirred, their hearts are filled with love of goodness and they turn to the religion, and hasten to adhere to its strong bonds.

11. The fact that the Messenger of Allah (ﷺ) was wounded on the day of Uḥud brings consolation to the *daa'iyahs* for the physical harm that they suffer for the sake of Allah, or for the loss of freedom they suffer through imprisonment and arrest, or for losing their lives through execution and assassination. Allah says in His Holy Book:

﴿الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَـٰذِبِينَ ۝٣﴾ (سورة العنكبوت ٢٩: ١-٣)

"*Alif-Laam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make [it] known [the truth of] those who are true, and will certainly make [it] known [the falsehood of] those who are liars, [although Allah knows all that before putting them to test].*"

(Qur'an 29: 1-3)

12. What the *mushrikoon* did on the day of Uḥud, mutilating the bodies of the Muslim dead, especially Hamzah, the paternal uncle of the Prophet (ﷺ), is a clear indication that the enemies of Islam are devoid of all humanity and conscience. For mutilation of the dead does not cause any pain to the dead themselves, just as a slaughtered sheep does not feel any pain when it is slaughtered. But it is indicative of the black hatred that fills their hearts and is manifested in those bestial actions that cause distress to every person who has any kind of conscience or humane feelings.

What we saw the *mushrikeen* doing to the slain Muslims on the day of Uḥud, we see the Jews today doing to our dead in the battles of Palestine. Both groups have the same mentality which does not believe in Allah and the Last Day, this hatred of those who follow the straight path in this world, those who believe sincerely in Allah, His Messengers and the Last Day.

13. The fact that the Messenger (ﷺ) accepted the advice of Al-Ḥubaab ibn al-Mundhir to change the place that he had chosen for battle on the day of Badr, and his advice on the day of Khaybar, must surely destroy the arrogance of those dictators who have taken control of people against their will and consent, those whose claims to have superior minds and far-sightedness make them look down on the people and think that they are too good to have to consult wise-men and thinkers. For the Messenger of Allah (ﷺ), whom Allah knew had the most perfect attributes which qualified him to bear the burden of His final Message, he accepted the opinion of his Companions who had expert knowledge of matters of war and of the nature of the land where the battle was to be fought. He did not say to them, "I am the Messenger of Allah, I issue commands and you obey." Rather he accepted their advice and opinions in matters which were not addressed by the Revelation. But what about these dictators whom we see are no better than the people in terms of wisdom, knowledge and intelligence, and have only come to power because of

circumstances? What about those who are even less educated, knowledgeable and experienced than many of those whom they rule? Shouldn't they consult the experts and accept their advice and the wisdom of experience?

Historical events, both recent and more distant, show us that the arrogance of dictators leads to their downfall and that of their nations, causing them to sink to rock bottom in such a manner that recovery is difficult, taking decades if not centuries. What the Prophet (ﷺ) did, accepting the advice of Al-Ḥubaab at Badr and Khaybar is an example for every sincere ruler, for every wise leader and for every smart *daa'iyah*.

One of the most prominent features of ruling in Islam is *shoora* or consultation:

﴿...وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ ... ﴿٣٨﴾﴾ (سورة الشورى ٤٢ : ٣٨)

"... *and whose affair is [determined] by mutual consultation* ..." *(Qur'an 42: 38)*

One of the most prominent features of the longest-serving Muslim rulers in history is the fact that they would consult and not dictate, they would discuss with specialists in every field that concerned them.

﴿...وَشَاوِرْهُمْ فِي ٱلْأَمْرِ... ﴿١٥٩﴾﴾ (سورة آل عمران ٣ : ١٥٩)

"... *and consult them in the matter...*"*(Qur'an 3: 159)*

﴿...فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾﴾

(سورة الأنبياء ٢١ : ٧)

"... *So ask the people of the message [i.e. former scriptures] if you know not.*"

(Qur'an 21: 7)

14. The fact that he (ﷺ) was in the front line of every battle, and in the midst of the action with them, except in cases where his

Companions suggested that he should not do so, indicates that the position of a leader can only be filled by one who is brave and steadfast, and that cowards and weaklings are not fit to lead peoples or armies or *da'wah* and reform movements. The bravery of the *da'wah* leader's actions has an effect on his troops and supporters, motivating them in a manner that cannot be achieved through a thousand flowery speeches given to the masses. Soldiers and supporters usually draw strength from the strength of their leaders, so if the leader is scared at the time of battle and weak when the going gets tough, this will cause a great deal of harm to the cause whose banner he is carrying.

15. The troops and supporters of *da'wah* must not go against the leader who is determined and has insight regarding a matter in which he is resolved to go ahead. This type of leader is shouldering the responsibility, so he deserves to be trusted after they have exchanged ideas and put forward their arguments. If he then decides to go ahead with something, they have to obey him, as happened to the Prophet (ﷺ) on the day of Al-Ḥudaybiyah. The Prophet accepted the conditions of the treaty, because it became clear that it was in the interest of the *da'wah*, and the treaty was a political victory for him, as the number of believers would increase greatly, far more than had become Muslim previously. This is despite the fact that the *Ṣaḥaabah* found some of these conditions difficult to swallow, so much so that some of them stepped beyond the limits of proper etiquette with one's Messenger and leader. Something similar happened with Abu Bakr when the Riddah (apostasy) incidents began. The view of all the *Ṣaḥaabah* was that they should not go out to fight the apostates, but the opinion of Abu Bakr was that they should go out and fight them. Once he had resolved to do that, they obeyed him, and got ready to fight, and it became clear that what Abu Bakr had resolved to do, fighting the apostates, was what made Islam firmly established in the Arabian Peninsula, and enabled the Muslims to spread Islam to the four corners of the earth as conquerors, guides and teachers.

16. The Prophet's asking Nu'aym ibn Mas'ood, during the battle of Al-Aḥzaab, to spread confusion and create trouble, indicates that deceit in a war against our enemies is allowed, if it will lead to victory, and that every means that may lead to victory and to less bloodshed is acceptable according to Islam, apart from treachery and betrayal. This is the political and military wisdom of the Prophet (ﷺ), and it does not contradict the basic principles of Islamic morality, because the aim is to reduce the numbers of slain in war, which is a humane purpose.

The aim to overcome evil, *kufr* and *fitnah* (tribulation) is also a human purpose, so resorting to deceit in battle is in accordance with the humane morals which regard war as a great evil. If it becomes necessary to fight a war, then it must be ended as soon as possible, because necessity should be properly evaluated and it should not lead to overstepping the mark. Allah has prescribed fighting only in order to protect the religion or the nation or the land. So deceiving the enemy in a way that leads to their defeat hastens the victory of the truth which is being fought by those followers of falsehood. It was narrated that during the battle of Al-Aḥzaab, the Prophet (ﷺ) said to 'Urwah ibn Mas'ood: "War is deceit." This is a principle which is accepted in all religions and laws.

17. The fact that the Prophet (ﷺ) accepted the advice of Salmaan to dig the ditch, which was something that the Arabs had never heard of before, indicates that Islam does not see anything wrong with making use of the experience of other nations that may benefit the ummah and the Muslim society. Undoubtedly, the digging of the ditch was of great benefit in warding off from Madeenah the danger posed by the confederates. The fact that the Messenger of Allah (ﷺ) accepted this advice is indicative of his flexibility and readiness to accept the good things that other nations had. The Prophet (ﷺ) did this on more than one occasion. When he wanted to send his letters to the kings, rulers and governors, it was said to him that the custom of the kings was not

to accept a letter unless it had a seal bearing the name of the sender. So he immediately ordered that a seal should be made on which were the words "*Muhammad Rasool Allah* (Muhammad, the Messenger of Allah)," which he used to seal his letters with. When the delegations from across Arabia came to him after the conquest of Makkah, to declare their Islam, it was said to him, "O' Messenger of Allah, it is the custom of kings and governors to receive delegations wearing fine clothes." So the Messenger of Allah (ﷺ) ordered that a suit of fine clothes be bought for him, and it was said that its cost was four hundred dirhams, or four hundred camels, and the following day he received the delegations wearing these clothes. This is the way of the Messenger who was sent with the last religion, the one which will endure until the end of time. One of the things dictated by necessity, which should be followed in every age and location, is adopting the best of what the other nations have of things that will benefit them and which do not go against the rulings and basic principles of Islam. Not doing so is inflexibility which is unacceptable to Islam as the Qur'an says:

﴿...فَبَشِّرْ عِبَادِ ﴿١٧﴾ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ... ﴿١٨﴾﴾ (سورة الزمر ٣٩: ١٧-١٨)

> "*... so announce the good news to My slaves — Those who listen to the speech and follow the best of it...*"
> *(Qur'an 39: 17-18)*

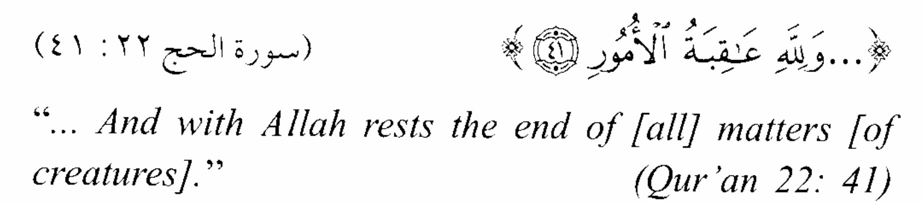
— it is also incompatible with the way of the Messenger of Allah (ﷺ) who took from other nations as we have seen, and who said,

> "Wisdom is the object of the believer which he seeks wherever he can find it."[6]

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[6] See *Kashf al-Khafa'* by Al-'Ajlooni for the different versions of this hadith.

When the Muslims became negligent in later times, especially after the European Renaissance began, and ignored this important Islamic principle, and resisted all good things taken from others when they were in the greatest need of it, then they suffered collapse and fell behind, whilst others advanced.



"... *And with Allah rests the end of [all] matters [of creatures].*" *(Qur'an 22: 41)*

18. From the orders given by the Messenger of Allah (ﷺ) to the Muslim army during the battle of Mu'tah, we can see the humane and compassionate touch in the wars waged by Islam. For we are not to kill those who do not fight, and we are not to destroy anything we find in our way unless that is for a valid reason. His Companions after him and the Muslims down throughout the ages adhered to these commands. Their wars were the most merciful wars ever known in history, and when they were fighting, they had a better attitude and were more merciful than others at times of peace. The Muslims have a glowing historical record in this regard, whereas other nations have quite the opposite, and this is still going on today. Who among us does not know of the bestiality with which the Crusaders conquered Jerusalem, and the humane compassion which Salaah ad-Deen ("Saladin") displayed when he took it back? Who among us does not know of the bestiality of the Crusader rulers and troops when they took over some of the Muslim capitals such as Tripoli, Ma'arrah and others, and how merciful the Muslim rulers and troops were when they took these cities back from the Crusaders who had seized them unlawfully. Nowadays we are living in a time of western hypocrisy, when the west claims to be civilized, merciful and humane, and to love what is best for people, at the time when they are destroying countries and shedding the blood of unarmed old men, women and children. Unfortunately, we have seen the establishment of the state

of Israel on the stolen land of Palestine, and the world has seen the barbaric atrocities of the Jews in Deir Yassin, Qabiyyeh, Haifa, Jaffa, 'Akka and Safad, and other towns and villages. Yet, despite that, they claim to be humane, when doing the opposite, and we act in a humane manner but do not boast about it. For we are a people who carry in our hearts the most beautiful moral principles in peace and in war, and we implement them with peace of mind and a clear conscience, whereas they do not really believe in these principles; all they do is claim to believe in them, in a hypocritical and deceitful manner. We are a people who believe in Allah, the All-Powerful and Most Merciful, so our strength is mercy, whereas they are a people who hypocritically denounce for believing that Allah is All-powerful and punishes severely, and they claim to believe that God is loving and merciful, but this love and mercy has had no effect on their relations with other peoples or their wars with the Muslims or even with their enemies who follow the same religion. We are a people whose wars have been for the good of mankind, and we have been the most caring of people towards mankind, whereas they are people whose wars have been for no other purpose but to raid, steal, conquer and colonize, and they have been the most hostile towards mankind.

In our wars with them today, we are defending a land, truth and honour. There is no point in boasting about our principles with people who do not understand the principles of mercy, honour and humanity. Rather we have to continue with our struggle against them and stand firm in our battles with them, adhering to the principles of our Messenger and our shari'ah, until Allah judges between us and them, and He is the Most Just of the judges.

19. If the army is composed of people who are not all on the same level of zeal, faith and sincerity, and there are among them those who are negligent, mercenaries or careless, then there is no guarantee of victory over the enemy. This is what happened during the battle of

Ḥunayn. By the same token, *da'wah* efforts cannot rely on the numbers of people who applaud them, rather they must rely on the numbers of people who believe in them and are prepared to make sacrifices for them.

20. Another lesson that we can learn from the wars and battles of the Prophet (ﷺ) is his attitude towards the Jews, and the attitude of the Jews towards him and his message. When he first came to Madeenah, the Prophet was keen to establish peaceful relations with the Jews, and to give them religious freedom and protect their property. He drew up a treaty with them to that effect, but they are a treacherous people and it was not long before they were conspiring to kill him, which was the reason for the campaign against Banu Naẓeer. Then they broke their treaty at the most critical moment on the day of *Al-Aḥzaab*, which was the reason for the campaign against Banu Qurayẓah. Then they came from all directions bearing weapons and plotting and scheming, and they came together to destroy Madeenah and the believers in it, in a spirit of meanness and treachery, which was the reason of the battle of Khaybar.

These are people with whom kind treatment does not do any good, for they do not keep promises or honour treaties. Every time they see an opportunity they seize it. Is there anything wrong with what the Prophet (ﷺ) did to them? Was he supposed to put up with their plots, betrayal and breaking of treaties? Should he and his Companions have lived in an atmosphere of constant worry, waiting for more tribulations and conspiracies? Through his firm dealing with them, the Prophet secured the borders of his new state and spread his call throughout the entire Arabian Peninsula, and thence throughout the world. No one would blame the Prophet (ﷺ) for his firmness with them except a Jew, a bigot or an imperialist. What was the history of the Jews after that? Is it anything other than conspiracies, plots, corruption and betrayal? Is their modern history any different? Before the war in Palestine and the establishment of Israel, there were

those among us who were deceived by their sweet talk, so they called on us to cooperate with them, and their friends among the superpowers also called for cooperation with them, the result of which was negligence and a failure to deal properly with the issue of Palestine. But now there is no one who is deceived by them, and we have no way to rid ourselves of their evil except firm resolve like that of the Prophet (ﷺ) in dealing with them, so that we can make our lands secure and play our new role in carrying the message of Islam and peace to all the peoples of the world.

This is the trust which we hand over, with sincerity and faith, to the new generation, in the hope that they may achieve what our negligent generation failed to do.

21. The battle of Mu'tah was the first encounter between the Muslims and Byzantines. Were it not for the fact that the Arabs of Ghassaan had killed the envoy sent by the Messenger of Allah (ﷺ) to the governor of Busra, there may not have been any confrontation. But the killing of his envoy to the governor of Busra would be regarded as a hostile action in all laws, and is indicative of an absence of good relations and of the evil of those agents of Byzantium. Hence, the Messenger of Allah (ﷺ) decided to send the army to Mu'tah as a warning to them and to their Byzantine masters of the strength of the new state, and that it was prepared to defend itself, so that they would not think of attacking it. When the Muslims reached Mu'tah, they found a group of Byzantines and Christianized Arabs who were under their rule, the number of which the historians put at two hundred thousand. The brother of Heraclius was leading this army and he camped at Ma'aab, near present-day 'Amman. The size of the army confirmed the Prophet's expectations, that they were determined to confront the new state and put an end to it, fearing the establishment of an independent Arab state in the Arabian Peninsula that could signal an end to their colonization of Arab lands and enslavement of Arab peoples who lived on the borders with Ḥijaaz.

This was the beginning of the battles between the Muslims and Byzantium.

22. In the battle of Tabook, there are clear signs of the effect that sincere faith has on the hearts of the believers, making them determined to fight and motivating them to spend money and to put up with heat, hardship, and intense exhaustion for the sake of Allah and to earn His pleasure. Hence, when three of the believers who had sincere faith stayed behind with no excuse, the Messenger of Allah (ﷺ) commanded that they were to be boycotted and ignored; their wives and children, let alone the rest of the Muslims, stopped speaking to them. This led one of them to tie himself to a pillar in the mosque, and another to hide away in his house, until Allah accepted their repentance, after the Muslims had learned a valuable lesson about those who fail to perform their duties with no excuse other than preferring ease to hardship and cool shade to the burning heat of the sun.

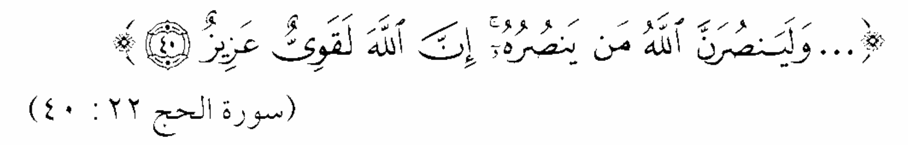
23. In the Conquest of Makkah, there are too many lessons to explain in these few short pages. In this event, we can see the nature of the Prophet (ﷺ) who had no room in his heart for grudges against those who had resisted and opposed him. After a struggle between him and them, that had lasted for twenty-one years, in which they had spared no effort to try to kill him and his followers and put an end to his call, when he finally overcame them and conquered the capital of their idolatry, he did no more than pray for forgiveness for them and set them free. No such thing had ever been done in history, but it was done by a noble Messenger who did not seek kingship or power, but rather Allah wanted him to be a guide and conqueror of hearts and minds. Hence he entered Makkah in humility, thanking Allah, not boasting and gloating as mighty conquerors do.

24. There is another reason for what the Prophet (ﷺ) did with the people of Makkah. For Allah knew that the Arabs would be the ones

to carry His Message to the world, so he kept the people of Makkah. who were the leaders of the Arabs, alive so that they could enter the religion of Allah, and then convey the message of guidance and light to other peoples, sacrificing themselves, their rest and their bodies to save those peoples from their misguidance, and leading them forth from darkness into light.

25. The final lesson that we will mention from the battles of the Prophet (ﷺ) is the lesson we learn from the victories that Islam achieved in an unimaginably short period of time. This is one of the greatest signs that Muhammad was indeed the Messenger of Allah (ﷺ) and that Islam is the call to Allah Who guarantees that Islam and the believers who carry its banner will prevail. Allah would not forsake His call which is truth, mercy and light. Allah is the Truth and He is the Most Merciful, the most Compassionate, Whose mercy encompasses all things. Allah is the Light of the heavens and the earth, and who can extinguish the light of Allah?! How could He allow falsehood to attain the ultimate victory over truth, or barbarity, harshness and evil to prevail over mercy and righteousness?

The Messenger of Allah (ﷺ) and the Muslims suffered wounds in the battles of Uḥud and Ḥunayn, but *da'wah* entails hardship, wounds and sacrifice:



(سورة الحج ٢٢ : ٤٠)

"Verily, Allah will help those who help Him [His Cause]. Truly, Allah is All-Strong, All-Mighty."

(Qur'an 22: 40)

CHAPTER SIX

THE MOST IMPORTANT EVENTS FROM THE CONQUEST OF MAKKAH UNTIL THE DEATH OF THE PROPHET

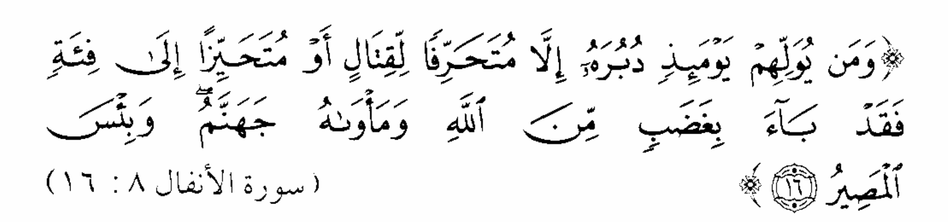
THE BATTLE OF ḤUNAYN

After Allah (ﷻ) enabled His Messenger and the Muslims to conquer Makkah, and the resistance of Quraysh, which had lasted for twenty-one years from the beginning of his mission, collapsed, then Hawaazin gathered to fight the Messenger (ﷺ) and the battle of Ḥunayn took place, details of which are mentioned in *Seerat Ibn Hishaam*.

The following lessons may be learned from this battle:

1. The stubbornness of Maalik ibn 'Awf, and his failure to listen to the advice of Durayd ibn aṣ-Ṣummah because he was too keen to lead and believed that he was right, and he was too arrogant to allow his people to say that he — a young, strong leader — had listened to the advice of an old man whose strength was spent. If he had heeded the advice of Durayd, his people would have avoided that great loss of their wealth and the great shame of having their women captured. But arrogance and pride in leadership lead the subject peoples to doom and destruction, and hasten their loss. His pride made him refuse to submit to the strength of Islam to which the proud Quraysh themselves had submitted after such a long and bitter struggle. He thought that with the men and wealth that he had, he would be able to defeat the new strength of Islam. His arrogance also made him insist

on bringing out his people's womenfolk and wealth with them, so as to prevent their defeat, and he ignored the advice of Durayd who told him that when a person wants to flee, nothing can stop him. He ignored the fact that the Muslims whom he was going to fight were not depending in their hope for victory on wealth, numbers or weapons, rather they were depending on the power of Allah, the Almighty, the Compeller, and His promise to them of victory and Paradise. It was not fear for their womenfolk and wealth that prevented them from being defeated, but rather their desire for the reward of Allah and fear of His punishment, as He warns of a painful punishment and harsh vengeance for those who turn their back in the battlefield:



> "*And whoever turns his back to them on such a day — unless it be a stratagem of war, or to retreat to a troop [of his own], — he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!*" *(Qur'an 8: 16)*

So Maalik and his tribe of Hawaazin, and those who were with him, were defeated. The consequences of his arrogance did not befall him alone, but they befell all of his people, because they obeyed him in that. When he warned them that if they did not obey him he would fall on his sword, they hastened to obey him. If they had followed the advice of their experienced older leader, and ignored the arrogance of their young leader, what befell them would not have happened. They feared the anger of their leader, but if they had asked themselves, what would happen if they made him angry, the answer is that they would have lost their leader, and what was so terrible about that?

What would be so awful about the loss of an arrogant, selfish leader who wanted to keep the glory of battle for himself and not share it with those who were more able and more experienced than him in the ways of battle? Is the life of one person equal to the life of a tribe or nation? Allah has warned us in the Qur'an about the consequences of such submission of societies to the whims and desires of rulers and leaders. Allah says, in the story of Moosa's dealings with Pharaoh:

﴿فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ﴿٥٤﴾ فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ﴿٥٦﴾﴾ (سورة الزخرف ٤٣: ٥٤-٥٦)

"*Thus he [Fir'awn (Pharaoh)] befooled [and misled] his people, and they obeyed him. Verily, they were ever a people who were Faasiqeen [rebellious, disobedient to Allah]. So when they angered Us,*
— by their turning away from the truth and following their false rulers —
We punished them, and drowned them all. And We made them a precedent [as a lesson for those coming after them],
— an example of punishment —
and an example to later generations."

(Qur'an 43: 54-56)

2. The Prophet (ﷺ) borrowed one hundred coats of chain mail and whatever weapons he needed from Safwaan, who was a mushrik. Apart from the fact that it is essential to make complete preparations to fight the enemy, this also demonstrates that it is permissible to buy or borrow weapons from the *kuffar*, so long as that will not give them the upper hand or enable them to cause harm to the Muslims in any way. The Messenger (ﷺ) borrowed weapons from Safwaan after the Conquest of Makkah, but Safwaan was weak and insignificant, and

was not in a position to dictate conditions to the Messenger of Allah (ﷺ). This is indicated by what he said to the Messenger when he asked him for the weapons. He said, "Are you taking them by force, O' Muhammad?" The Messenger (ﷺ) replied, "No, rather it is a loan and a trust, until we bring them back to you."

This event also gives us an example of the noble ways in which the Muslims dealt with their defeated enemies. If the Messenger of Allah (ﷺ) had wanted to take the weapons by force, he could have done so, and Safwaan would not have been able to say anything. But this was the way of the Prophet (ﷺ) in victory and in dealing with the vanquished: he would not touch their wealth after the battle had ended and weapons had been laid down. We have never heard of anyone doing such a thing before Muhammad (ﷺ) or after him. What we have seen of how victorious armies treat the vanquished and take over their wealth, honour and rights serves to reinforce what we have said.

﴿... وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ۝٤﴾
(سورة الأحزاب ٣٣: ٤)

"... But Allah says the truth, and He guides to the [Right] Way." *(Qur'an 33: 4)*

3. When the Messenger of Allah (ﷺ) went out to fight in this battle, there were twelve thousand with him. Ten thousand of them were those who had come out with him from Madeenah and had been present at the Conquest of Makkah; they were the *Muhaajireen* and Anṣaar, and the tribes who lived in the vicinity of Madeenah or on the route from Madeenah. The other two thousand were people who had become Muslims after the Conquest, and in most cases Islam was not yet firmly established in their hearts. Some of them had entered Islam only after their hopes of resisting and overcoming it had been dashed. In this army, there were sincere believers who had pledged

themselves, heart and soul, to fight for the sake of Allah to make His religion prevail, and there were those whose religious commitment was weak, or who bore grudges and had become Muslims reluctantly; they were resentful about the victory of Islam. So the army was not all on the same level of strong will and faith in the aims for which it was fighting, and there were those who simply wanted the spoils of victory. Hence, the initial defeat is something which should come as no surprise, and when the Prophet (ﷺ) saw how many people were with him, he said, "We will not be overcome today because of small numbers,"[7] i.e., such a large army as this can be defeated only because of the characteristics and morale of individuals in its ranks, that have to do with their faith, strength of spirit, sincerity and readiness to make sacrifices. Thus, the Messenger of Allah (ﷺ) set out an important principle for us, which is that victory does not depend on large numbers or on having weapons, but rather it is the matter of morale in the hearts of the fighters which motivates them to make sacrifices. The Qur'an confirms this in more than one place, as Allah (ﷻ) says:

﴿... ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ﴿٢٤٩﴾﴾

(سورة البقرة ٢: ٢٤٩)

"*... How often has a small group overcome a mighty host by Allah's Leave. And Allah is with Aṣ-Ṣaabireen [the patient].*" *(Qur'an 2: 249)*

This is clearly indicated by the verses which were revealed after this

[7] It has not been proven that the Prophet (ﷺ) said this. It was narrated by Ibn Isḥaaq in his *Maghaazi*, but there are breaks and unknown persons in its isnad. It was said that the one who said it was Salamah ibn Salaamah ibn Waqsh, or Abu Bakr aṣ-Ṣiddeeq, or Al-'Abbaas, or a man from Bani Bakr.

battle was over:

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ
كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ
رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ
كَفَرُوا۟ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ﴿٢٦﴾﴾ (سورة التوبة ٩: ٢٥-٢٦)

"*Truly, Allah has given you victory on many battlefields, and on the day of Ḥunayn [battle] when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakeenah [calmness, tranquillity and reassurance] on the Messenger [Muhammad], and on the believers, and sent down forces [angels] which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.*" *(Qur'an 9: 25-26)*

4. On the way to the battle, some of the believers said to the Messenger of Allah (ﷺ): "O' Messenger of Allah, make for us a *Dhaat Anwaaṭ*[8] like theirs." The Messenger (ﷺ) replied,

> "By the One in Whose hand is the soul of Muhammad, you have said something like that which the people of Moosa said to Moosa: 'They said:
> '*O' Moosa [Moses]! Make for us an ilah [a god] as they have aalihah [gods].' He said: 'Verily, you are a people who know not.*' *(Qur'an 7: 138)*

[8] *Dhaat Anwaaṭ*: This was a great tree to which the pagan Arabs would come each year and hang their weapons on it, offer sacrifices beside it and devote themselves to it for a day. (*Seerat Ibn Isḥaaq*). (Translator)

> This is the same attitude, you are following in the footsteps of those who came before you.'"

Here the Messenger of Allah (ﷺ) indicated what this ummah would do, namely imitating the nations that came before it. This is a warning against doing that, and an indication that no one does that except one who is ignorant. For the nations which know what is good and what is evil, what brings benefit and what causes harm, follow what is good and cling to it, and turn away from evil and flee from it; they refuse to follow any path that leads to harm, even if that is what all the other nations are doing. If they imitate others blindly and without caring about the consequences, then they are doing the wrong thing. This is the ignorance of which Allah (ﷻ) says:

﴿...إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾﴾ (سورة الأعراف ٧: ١٣٨)

"*... Verily, you are a people who know not.*"
(Qur'an 7: 138)

The nation which has confidence in itself, is proud of its identity and is at peace with the truth and goodness that it has, will refuse to follow behind others in matters that will harm it or which go against its principles. If it imitates others, this is a sign that it is weak in character, confused in its thinking, giving in to whims and desires, and falling into weakness and decline. This is the *jaahiliyah* (ignorance) from which Allah has saved us through His Messenger, His Book and His shari'ah. In the view of calls for reform, the words knowledge and ignorance do not refer to literacy and illiteracy, rather they refer to guidance and misguidance, awareness and stupidity. For the nation that is aware of what will benefit it and what will harm it is the nation that has knowledge, even if it is illiterate, and the nation which does not follow the path of goodness is an ignorant nation no matter how many branches of science it knows or how learned it is.

What causes a nation to decline — no matter what nation it is — is

when the feelings and desires of its people are controlled by ignorant concepts and ideas. Let us ask history: did the civilization of Greece and Rome collapse for any reason other than the ignorant concepts and ideas that prevailed over them?

Those who imitate others are ignorant, no matter how much they know; they are children, no matter what age they reach, and they will remain ignorant children until they are set free.

5. During this battle, after the Muslims were defeated in the beginning, and they ran away and left the Messenger of Allah (ﷺ), Shaybah ibn 'Uthmaan wanted to take revenge on the Messenger of Allah (ﷺ), because his father had been killed during the battle of Uḥud. Shaybah later said, "But when I got close to the Messenger of Allah and wanted to kill him, I saw something coming at me until it overpowered me, and I could not bear it. Then I realized that he was being protected from me."

Similar events took place throughout the Prophet's life. It happened with Abu Jahl, and with others in Makkah, and in Madeenah. All of these incidents indicate that Allah had surrounded His Messenger with an atmosphere of fear which terrified those who conspired to kill him. This indicates that the Prophet (ﷺ) was speaking the truth when he claimed to be a Messenger, and that Allah had decreed that His Prophet was to be protected from all plots and was to remain alive until he had conveyed the message and fulfilled the trust, until the Arabian Peninsula was saved from its ignorance and its sons were sent out into the world to teach, educate and save the nations. Were it not for Allah's protection of His Messenger, the *mushrikoon* would have ended his life at the beginning of the call, and the religion and blessing would not have been perfected and completed; the light, guidance and mercy of the message would not have reached us, the course of history would not have been altered and mankind would

not have been freed from blindness and misery by the spread of Islam; there would have been no end to the tyrannical rule of kings and rulers who based their control of people's affairs on oppression and persecution, and prevented people from feeling honour or avenging their oppression. All of this was achieved by virtue of Allah's protection of His Messenger, so that the trust was rendered in full.

Undoubtedly, the blessings that Allah bestowed upon His Messenger were great indeed.

﴿...وَكَانَ فَضْلُ ٱللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾﴾ (سورة النساء ٤ : ١١٣)

"*... And Ever Great is the Grace of Allah unto you [O' Muhammad].*" *(Qur'an 4: 113)*

And the favour that His Messenger did to mankind was also great:

﴿وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾﴾ (سورة الأنبياء ٢١ : ١٠٧)

"*And We have sent you [O' Muhammad] not but as a mercy for the 'Aalameen [mankind, jinn and all that exists].*" *(Qur'an 21: 107)*

Undoubtedly, the saving of the one who calls people to the truth from the plots and schemes of his enemies is a continuation of that great blessing which started with Allah's protection of His Messenger.

The *daa'iyahs* must always — after taking proper precautions — turn to the protection of Allah and seek the protection of His glory and might. They must have faith that Allah is with them and helping them, that they have a protector, and that whoever Allah wants to save from the plots of the enemies of true guidance will be saved, no matter how strong their power and no matter how great the plots, conspiracies and crimes they are capable of, for this protection and help and humiliation of the enemies come from Allah, Whose decree

and command are forever executed.

﴿إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ... ﴿١٦٠﴾﴾

(سورة آل عمران ٣: ١٦٠)

"If Allah helps you, none can overcome you..."
(Qur'an 3: 160)

No matter how great the plots of a human evildoer, the help of Allah, the Just, is far greater and more powerful, so no *daa'iyah* or reformer should feel afraid, and no one who believes in Allah should hesitate to do his duty, with confidence that Allah will help and support him.

﴿...وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ﴿٤٧﴾﴾ (سورة الروم ٣٠: ٤٧)

"... and [as for] the believers, it was incumbent upon Us to help [them]." *(Qur'an 30: 47)*

﴿إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُوْلَٰٓئِكَ فِى ٱلْأَذَلِّينَ ﴿٢٠﴾ كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢١﴾﴾

(سورة المجادلة ٥٨: ٢٠-٢١)

"Those who oppose Allah and His Messenger [Muhammad], they will be among the lowest [most humiliated]. Allah has decreed: 'Verily, it is I and My Messengers who shall be the victorious.' Verily, Allah is All-Powerful, All-Mighty." *(Qur'an 58: 20-21)*

This does not mean that the enemies of Allah may not sometimes succeed in attacking and killing some of the leaders of the call for reform, or harming them. For death is real, and it is the inevitable lot of the son of Adam. If it is decreed that a person should die at the hands of the wrongdoers, this is something with which Allah has honoured him, and a blessing that He has bestowed upon him, for every death for the sake of Allah or injury suffered for the sake of the

call of truth is an honour, every trauma suffered for the sake of reform is a means that leads to eternal life.

﴿...ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَـٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿١٢٠﴾﴾ (سورة التوبة ٩: ١٢٠)

"*... That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muḥsineen.*" *(Qur'an 9: 120)*

6. The Muslims were caught unaware at the beginning of the battle, when they were ambushed by their enemies. This led to confusion in the Muslim ranks, so they split and ran away from the Messenger of Allah (ﷺ), and only a few of them stood firm with him. Then the Messenger of Allah (ﷺ) started to call out, "To me, O' people! Come back to me! I am the Messenger of Allah, I am Muhammad ibn 'Abdullah." But the people could not hear his voice, so he asked Al-'Abbaas, who had a loud voice, to call out to the people, "O' Anṣaar, O' comrades of the acacia tree!" They replied, "Here we are, here we are." A man would try to turn his camel and would not be able to do it, so he would take his chain mail and throw it on its neck, then he would take his sword and shield and get off his camel and let it go on its way, and make for the voice until he reached the Messenger of Allah (ﷺ), until one hundred of them had gathered around him. Then they faced the people and fought until they achieved victory.

From this event, there is a number of lessons which those who call for truth should pause and study at length. For the defeat of the *da'wah*

in battle may be caused by weakness in the belief of some of its followers, and lack of sincerity towards the truth and a lack of readiness to make sacrifices for its sake. By the same token, if the leader of the *da'wah* is steadfast at times of crisis and is courageous, having faith in Allah and believing in His support, that will have a great effect in changing defeat into victory, and in strengthening the weak and hesitant among his followers. Those who are steadfast and sincere among the supporters of truth, who rally behind their brave and sincere leader, also have a great effect in changing defeat into victory. Those who stood firm with the Messenger of Allah (ﷺ) after the initial defeat at the beginning of the battle, and those who responded to the Prophet's call were no more than one hundred. Then the course of the battle changed and the support of Allah came to His believing slaves, and their enemies started to be defeated and fear filled their hearts and their ranks. The more the leader of *da'wah* and his troops remember that they are following the truth, and that Allah is with the sincere believers, the stronger their morale becomes, and the more prepared they become to make sacrifices.

The fact that the Prophet (ﷺ) said, "I am the Messenger of Allah" — or according to another report, other than the report of Ibn Hisham, he said, "I am the Prophet and no lie, I am the son of 'Abdul-Muṭṭalib" — indicates that the Prophet spoke the truth in his claim to be the Messenger of Allah and that he was confident of the help of his Lord. This is how the leader should also be in moments of hardship; he should have confidence in himself and he should turn to his Lord with certain faith that He will help and support him, and that He cares for him. If the leader has confidence in his goals and aims and mission, that will have a great effect on his success and on rallying the people behind him; it will reduce the hardships that he feels and will help him to bear difficulties with tranquility.

7. The attitude of Umm Sulaym bint Milhaan (رضي الله عنها) is a source of pride, one of many among the early Muslim women. She was present

at the battle with her husband Abu Ṭalhah (رضي الله عنه) and she was wearing a striped girdle and was pregnant. She had Abu Ṭalhah's camel with her and she was afraid that it would be too much for her to handle, so she put her hand in its nose ring of hair along with the nose rein. The Messenger of Allah (ﷺ) saw her and said, "(Are you) Umm Sulaym?" She said, "Yes, may my father and mother be sacrificed for you, O' Messenger of Allah! Kill those who run away from you as you kill those who fight you, for they deserve death!" The Messenger of Allah (ﷺ) said, "Rather Allah will save me the need, O' Umm Sulaym." She had a dagger with her, and her husband Abu Ṭalhah asked her why she had it with her. She said, "It is a dagger I took with me so that if any of the *mushrikeen* comes near me, I can rip him up with it!" Abu Ṭalhah admired her and draw the Prophet's attention to what she had said.

This is how the Muslim women were, and this is how the Muslim woman should be, playing her role in the battles to defend Islam by being there herself, so that if there is a need or if the enemy comes near her, she can repel his aggression herself, so that she will not be taken prisoner. The Muslim women in the early days of Islam have a glowing history of sacrifice, struggle and bravery, which is a slap in the face to those bigoted Orientalists and other westerners who tell their people that Islam despises and looks down on women and does not let them play a role in society that is suited to the mission for which they were created. Indeed, they go even further and say that in Islam there is no room for women in Paradise, and a woman will never enter it, no matter how many acts of worship and piety she does!

In addition to the clear texts of the Qur'an and Sunnah, this lie can be refuted by examining Islamic history itself, which has recorded the efforts made by women to spread Islam and call people to it, and the sacrifices that they have made for that purpose, efforts which are unknown on the part of women in all other religions. What Umm

Sulaym did in this battle (the battle of Ḥunayn) is just one of hundreds of similar examples. We are not concerned about responding to the bigoted enemies of Islam regarding this subject, so much as we are concerned about learning a lesson from the story of Umm Sulaym that encourages us to call on Muslim women to play their natural role once again in serving Islam, raising the new generation according to its teachings and principles. Muslim women nowadays are either righteous and devout, contenting themselves with praying, reading Qur'an and keeping away from *ḥaraam* (forbidden) things, or they are deviant and misled, following western ideas, neglecting the guidelines of Islam for western ways, neglecting the attitude of the Muslim Arab woman for the attitude of the western woman, which brought doom and misery to herself, her family and her society. Although there are some people who have undertaken the mission of tempting Muslim Arab women away from the attitude and characteristics for which she is known and which raised the best generations in history to the noblest and most sublime level of manners and achievements, Islam and its history — especially the history of the Messenger of Allah (ﷺ) — urges women today to come forward once again to serve Islam and the Muslim society within the limits of their natural role and mission and the fine attributes of nobility, chastity, modesty and shyness. I wonder, will our religiously committed Muslim girls relive the history of Khadeejah, 'Aa'ishah, Asma', Al-Khansa', Umm Sulaym and their like? Will they bring back to life for us today the history of these great believing women who shine like bright stars? Is it too difficult nowadays to find among them dozens like Khadeejah, 'Aa'ishah, Asma' and Umm Sulaym? Not at all, because correct teaching and strong awareness and faith guarantee that and more. Who will start the new page for the Muslim Arab woman in our times, and not care about the calls of the misguided or the mockery of those who poke fun, those enemies of goodness, truth, virtue and Islam?

8. During this battle, the Messenger of Allah (ﷺ) passed by the body of a woman who had been slain by Khaalid ibn al-Waleed (رضي الله عنه), and the people were crowding around her. He said, "What is this?" They said, "A woman who was killed by Khaalid ibn al-Waleed." The Messenger of Allah (ﷺ) said to some of those who were with him: "Catch up with Khaalid and tell him, The Messenger of Allah forbids you to kill any child or woman or hired worker."

Undoubtedly, this prohibition on killing the weak or those who are not taking part in the fighting — such as monks, women, old men and children — or those who have been forced to fight, such as peasants and hired workers — is something that is unique to Islam in the history of wars throughout the world. Such laws which are filled with mercy and humanity were never known before Islam or since, even nowadays. It was the custom and the norm, among all peoples that in war, the nations who were fighting were allowed to kill all groups among the enemy nation, with no exceptions. Even in modern times, when human rights have been proclaimed, and when the largest international body has been set up to prevent wars and to help oppressed peoples, as they say, the conscience of humanity has not reached such a sublime level that they declare it is forbidden to kill these groups of people. In the First and Second World Wars, we have seen cities destroyed along with their inhabitants; we have seen how it is regarded as allowable to slaughter them in mass killings. We have also seen the colonialists' wars against the popular uprisings in which the people demanded their rights to life and honour, when the imperialists regarded it as allowable to put down these rebellions by destroying towns and villages, and killing their inhabitants by the thousands and tens of thousands, as the French did more than once in Algeria, and as the English did in more than one of their colonies, and as the Portuguese are doing now in their colonies in Africa.

We know of no nation in history, whether ancient or more recent, that forbade killing hired workers and peasants who were forced into

fighting. But fourteen hundred years ago, Islam expressly forbade killing them, and the matter was not limited only to forbidding that in law, but that is also what in fact took place. In the battle of Ḥunayn, we see the Prophet (ﷺ) himself, the one who conveyed the shari'ah from Allah to the people, getting angry at the slaying of a woman, and sending word to some of his commanders not to harm women, children and hired workers. When he was preparing the army of Usaamah to fight the Byzantines — a few days before his death — some of the orders that he issued were not to kill women, children, old people and monks who were not fighting or helping the fighters. The caliph Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه) did the same when he sent out the army of Usaamah, and when he sent out the armies to fight for the sake of Allah and for the sake of truth, goodness, guidance and justice. The "Sword of Allah" Khaalid ibn al-Waleed (رضي الله عنه) did the same in his battles in 'Iraq; he did not harm the peasants who were devoted to tilling their land. This became the way of the Muslim armies in all places and at all times, following these noble humane principles which no army in history had ever known before. We can see how keen the Muslim armies were to adhere to these principles from the way in which Salaah ad-Deen (Saladin) dealt with the Crusaders after his victory over them, when he took Jerusalem back from them. He gave safe passage to old men, clergy, women and children, and even to the fiercest fighters. He sent them to join their people under guard of Muslim troops, and he did not harm them at all. In contrast, when the Crusaders conquered Jerusalem, their treacherous, ignoble and bestial nature was made manifest. The Crusaders promised the Muslim inhabitants of Jerusalem that their lives and property would be safe if they raised a white flag over Al-Masjid al-Aqsa. So the Muslims who were deceived by this promise gathered in the mosque. But when the Crusaders entered Jerusalem, they slaughtered everyone who had sought sanctuary in the mosque and the number of people slain reached seventy thousand, including

scholars, ascetics, women and children. A Crusader scribe sent news of this conquest to the Pope and boasted that the Crusaders' horses waded up to their knees in the blood of the slain in the streets.

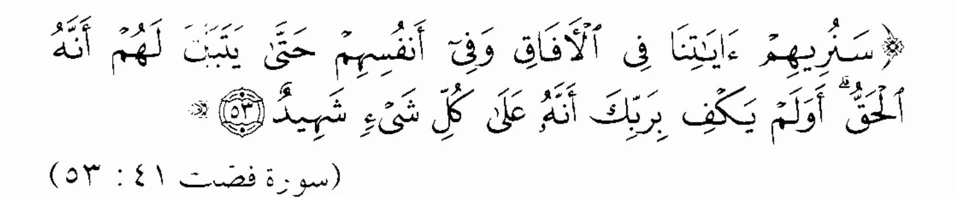
We are not saying this in order to boast about our conquests and commanders and armies of which Le Bon says,

> "History has never known any conqueror more merciful and more just than the Arabs."

Rather we are saying this in order to draw attention to the fact that we were more merciful and more kind to humanity than these westerners in the twentieth century, and that when these westerners speak to us of human rights, the Day of the Child and Mother's Day, pointing to the sublime nature of their civilization, they are not deceiving us, rather they are deceiving the foolish and simple-minded, those who have lost hope in their ummah and their history, who claim to belong to us and to be our educated elite.

We want our new generation to be aware of these plots and to have confidence in their religion and their noble heritage, so that they will not succumb to these westerners like a poor man succumbing to a rich man, and they will not rush to study their culture without distinguishing between what is good and what is bad, like a moth falling into the flame that will burn it.

Science has proven that Islam is the best of religions, the closest to man's innate nature, the most in tune with man's best interests. History proves that the wars of Islam were the most merciful wars, the least traumatic and the best and noblest in purpose. Every day we see further proof that Islam is the religion of Allah, and that Muhammad is the Messenger of Allah, and that the true Muslims are the best of the slaves of Allah, better than all other people.



(سورة فصلت ٤١ : ٥٣)

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this [the Qur'an] is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?" *(Qur'an 41: 53)*

9. After the Messenger of Allah (ﷺ) and the Muslims chased those of Hawaazin who fled to Thaqeef in Aṭ-Ṭaa'if and besieged them for several days without being able to conquer them, he returned to Madeenah, and on the way he divided the spoils from the battle of Ḥunayn. There were six thousand women and children, and countless numbers of camels and sheep. He gave a large share of them to the nobles of the Arabs, to soften their hearts towards Islam, and he gave a lot to Quraysh, but he did not give anything to the Anṣaar. Some of them spoke about feeling upset that they had been deprived of this booty, and some of them even said, "Now the Messenger of Allah has met his own people, and he will no longer think of us now that Allah has granted him the conquest of Makkah and Quraysh have submitted to Islam." The Messenger of Allah (ﷺ) gathered the Anṣaar together and addressed them. After praising Allah he said,

"O' Anṣaar I have heard what you are saying. Do you think ill of me in your hearts? Did I not come to you when you were erring and Allah guided you, poor and Allah made you rich, enemies and Allah softened your hearts?" They said, "Yes indeed, Allah and His Messenger are most kind and generous." Then he said: "Why don't you answer me, O' Anṣaar?" They said, "How shall we answer you? Kindness and generosity

> belong to Allah and His Messenger." He said, "Had you so wished, you could have said — and you would have spoken the truth and have been believed — You came to us discredited and we believed you; deserted and we helped you; a fugitive and we took you in; poor and we comforted you. Are you disturbed in mind because of the insignificant things of this life by which I win over a people that they may become Muslims, while I entrust you to your Islam? Are you not satisfied that men should take away flocks and herds while you take back with you the Messenger of Allah? By the One in Whose hand is the soul of Muhammad, but for the migration I should be one of the Anṣaar myself. If all men went one way and the Anṣaar another, I should take the way of the Anṣaar. May Allah have mercy on the Anṣaar, their sons and their sons' sons." The people wept until their beards became wet, and they said, "We are satisfied with the Messenger of Allah as our lot and portion."

There is a number of things which we may comment on here.

Firstly: The issue of booty as part of the system of war in Islam. This has been taken by our enemies as a means of attacking Islam by claiming that there is a materialistic motive for declaring war in Islam, and an effective means of motivating the Muslim troops to sacrifice themselves, and this is why the Muslim soldiers rushed to collect the booty after the battle ended, as in the case of this battle. No doubt any fair-minded person would reject this claim, for the motives for war in Islam are spiritual, aiming to spread the truth and ward off enmity and aggression. This is clearly stated in many unambiguous verses and *aḥaadeeth*. It is very strange to suggest that a man would sacrifice his life and place his family's future in jeopardy for the sake of material gains, no matter how great. The desire for material gains

cannot lead to such great acts of heroism as were seen on the part of the Muslim warriors at the beginning of Islam, and it cannot lead to the astounding results that were the outcome of the Muslims' battles with the Arabs during the lifetime of the Prophet (ﷺ) or the battles with the Persians and Byzantines after that. The enemies of Islam are not themselves free of the desire for materialistic gains, for they stand to gain the wealth of the Muslims and to enslave the Muslim people if they defeat them. The Muslims are not the only ones who shared out the wealth of their enemies and enslaved them when they defeated them; this is what happens whenever two armies meet in battle. So why did the desire for materialistic gains not produce the same outstanding results for the enemy as among the Muslim soldiers and in the wars of Islam? In the wars of Islam, we can see definitive proof that material gain was not the primary motive in the mind of the Muslim soldier. In the battles of Badr, Uḥud, Mu'tah and others, the Muslim heroes went forth to battle hoping to gain the honour of martyrdom and the delights of Paradise. One of them threw aside the dates that he was eating, when he heard the Messenger of Allah (ﷺ) promising Paradise to the martyrs, and he went forth into battle saying, "Fine, fine! there is nothing standing between me and admittance to Paradise but these dates! By Allah it is a long distance!" Then he kept fighting until he was killed. One of them came out to fight the enemy, saying, "Paradise! Paradise! By Allah I can smell its fragrance near Uḥud." That was at the battle of Uḥud.

During the battles with the Persians, when Rustum offered to give the Muslims money or clothing if they would change their minds and go back to their own land, the response of the leader of the Muslim delegation was: "By Allah, this is not what we came out for. Rather we want to save you from the worship of human beings and turn you to the worship of the One, the Subduer. If you become Muslim, we will go back and your wealth and your land will remain yours, and

we will not fight you for any of it." Is this a response of a group that went out in pursuit of booty, hoping to seize land and wealth?

But for those who make these false claims to cite how the spoils were divided after the battle of Ḥunayn, when a lot of the fighters were hoping for some of the spoils and when the Anṣaar felt upset because they were not given any, this is ignoring what happened in the battle and the quality of the fighters. All of those who hoped for the booty were new Muslims in whose hearts the teachings of Islam were not yet firmly established, as they were in the hearts of those who had become Muslim before them. Hence, people such as Abu Bakr, 'Umar, 'Uthmaan, 'Ali, Ibn 'Awf, Ṭalhah and Az-Zubayr, the senior *Ṣaḥaabah* who had become Muslim before, did not hope for the booty. What happened in the case of the Anṣaar was the view of some of them, who thought that preference was being given to some fighters over others in the way the spoils were shared out on that day. This happens to most people in every time and place; this is what any person would feel under similar circumstances.

Nothing is more indicative of the fact that the Anṣaar were seeking the pleasure of Allah and Paradise, and to obey His Messenger, than the way they wept when the Prophet (ﷺ) addressed them. One of the things he said to them was, "Are you not satisfied that men should take away flocks and herds while you take back with you the Messenger of Allah?" If people prefer to have the company of their Messenger and to have him with them, living among them, rather than to have wealth and worldly gains, can it be right to say of them that they were striving for the sake of wealth and worldly gains?

It makes no sense to ask why Islam allocates the spoils of war to the fighters and does not allocate it to the state as happens nowadays? Because to say such a thing is to ignore human nature and the customs of warfare in those days. The Muslim army was not the only army that shared out four-fifths of the spoils among its troops; this

was the way of all armies, including the Persians and Byzantines. If a scholar were to suggest today that the spoils of war be given to the state, that would not be too far from the principles and spirit of Islam.

Secondly: Giving a lot to those who were new in Islam is a sign of the wisdom of the Messenger of Allah (ﷺ), and his understanding of his people's nature and his far-sightedness in his handling of affairs. For these people who had done wrong by fighting the Messenger of Allah (ﷺ) and refusing to accept his message until after the Conquest of Makkah, some of whom had expressed joy when the Muslims were defeated at the beginning of the battle, needed to have their hearts softened towards Islam, and needed to be made to feel that their entering the religion was a good thing from a materialistic point of view, which had been the motive for their fighting Islam. Because in fact when they fought it, they were the leaders among their people and wanted to stay that way, so they were protecting their material interests. So when Islam defeated them and weakened them at the Conquest of Makkah, it was possible that they may have harboured resentment against this victory in their hearts, grieving for their defeat and loss. But Islam is the religion of guidance, and it is not sufficient for it simply to impose its rule by force, as many systems do which rely for their existence on force without any response from people's hearts and minds. Rather it is essential that hearts be opened to Islam, so that people accept its guidance and love its principles and ideals. So long as giving will influence some people and open their hearts and take away their enmity, it is perfectly wise to give them something so that they will be content, as the Messenger of Allah (ﷺ) did.

Allah knew that His call, which ultimately prevailed over the Arabian Peninsula, had to spread throughout the world, to the east and west. So it was essential to prepare all the Arabs to bear this message and to make sacrifices for its sake. The hearts of their nobles could be won over through these gifts, and subsequently opened to the light of true

guidance and prepared to carry the burden of *da'wah*, and this is what happened. For after the Messenger of Allah (ﷺ) had softened the hearts of these leaders, all their resentment towards Islam and its message melted away. When the Muslim armies advanced far and wide throughout the earth, spreading the principles of Islam and bringing the people forth from darkness into light, the Arabian Peninsula was prepared for this great historical effort. These leaders whose hearts had been softened were amongst the most enthusiastic and motivated participants in the struggles for liberation. History proves that many of them achieved great things in the Islamic conquests, and that many of them were leading figures in the establishment of Islam outside the Arabian Peninsula, running the administration of the Muslim state and leading its armies as they advanced in all directions.

The fact that when they first became Muslims, these *mujaahideen* (holy fighters) were among those whose hearts had to be softened towards Islam or whose entering Islam was delayed until after the conquest of Makkah should not matter. Often those who come later catch up with those who went before, and the weak catch up with the strong, and the deeds of those who were not sincere in the beginning gradually become sincere. Al-Ḥasan (may Allah have mercy on him) said: "We sought this knowledge for a purpose other than for the sake of Allah, but it insisted on being for the sake of Allah." And someone else said, "We sought this knowledge and we had no proper intention, then the intention came to us later on. It is sufficient for the latecomers that Allah has promised them the best reward, as He (ﷻ) says:

﴿...لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾ (سورة الحديد ٥٧ : ١٠)

"... *Not equal among you are those who spent and*

> *fought before the conquering [of Makkah, with those among you who did so later]. Those are higher in degree than they who spent and fought afterwards. But to all Allah has promised the best [reward]. And Allah is All-Aware of what you do."* *(Qur'an 57: 10)*

Thirdly: The way in which the Messenger of Allah (ﷺ) gathered the Anṣaar together and tried to reassure them and pacify them after they had not been given any of the booty is indicative of his diplomatic approach and his kind attitude. For when he heard what some of them were saying about the booty, he wanted to reassure them and he gathered them together for that purpose, and he spoke those wise words to them, even though he knew that they loved him and were obedient to him, and that they had been willing to give up their lives and their wealth for the sake of Allah. He was not worried about them doing something that would undermine their faith or incur the wrath of Allah and His Messenger, but he wanted to dispel the misunderstanding that some of them had about this matter. This is a good example which the leaders should follow when dealing with their supporters and followers, for the enemies are always waiting for any event or word which they can exploit to weaken the attachment of the followers to their leader. The *Shayṭaan* (Satan) is evil and crafty, so the leaders should not neglect to reassure their followers no matter how much they trust them.

Moreover, let us look at the wise and moving way in which he (ﷺ) reassured them and convinced them of the wisdom of what he had done. He mentioned their efforts in support of Islam and of its Messenger, how they had hastened to believe in him when his own people had rejected him and driven him out. Then he reminded them of the blessings of Allah to them, how He had saved them from misguidance, division and enmity, so that it would be easier for them to forget about the things of this world that they had missed out on

when they compared it to that blessing and guidance. In this manner, he confirmed two things for them: that he was not going to rejoin his people and forget these Anṣaar as some of them thought, and that when he did not give them any of the booty, he was trusting the strength of their religious commitment, deep faith and great love of Allah and His Messenger. There was no more eloquent way of reassuring those righteous people who had been among the first to support the call and who believed in it sincerely without expecting any reward or thanks (from people). May Allah send blessings and peace upon him. How true are the words of Allah:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾ (سورة القلم ٦٨: ٤)

"And verily, you [O' Muhammad] are on an exalted [standard of] character." *(Qur'an 68: 4)*

Fourthly: The attitude of the Anṣaar after they heard his words is the most sublime example of sincere faith, softness of heart and remembrance of Allah's blessing of guidance and piety. For they realized that all favours belong to Allah and to His Messenger with regard to the support, help and jihad that they offered. Were it not for Allah, they would not have been guided; were it not for His Messenger, their hearts would not have been filled with light; were it not for Islam, Allah would not have brought them together after they had been divided, protected their blood after it had been shed, saved them from the domination of the Jews and their exploitative neighbours, and caused them to prevail by virtue of Islam. Then they announced that they preferred the Messenger of Allah (ﷺ) to all the wealth and joy that may exist in this world. When the Messenger of Allah (ﷺ) prayed for mercy for them, their children and their children's children, their tears flowed out of joy at the Prophet's care for them and his prayer for them that would inevitably be answered. Is there any stronger evidence of their sincere faith? Is there any love deeper than this love? May Allah be pleased with them and make

them pleased, may they ever be remembered throughout the world, and may He cause us to join them in the Paradise of delight, with His great and beloved Messenger, and those on whom Allah has bestowed His favour of the Prophets, *ṣiddeeqs*, martyrs and those who are close to Him.

Finally, this attitude, and what happened between the Messenger of Allah (ﷺ) and the Anṣaar, are things that should be remembered by every *daa'iyah* and memorized by every seeker of knowledge, for they increase faith and stir up feelings of love towards the Messenger of Allah (ﷺ) and his Companions, may Allah be pleased with them all.

THE DESTRUCTION OF THE IDOLS

Ibraheem (Abraham) (ﷺ) (may Allah's peace be upon him) — who was the father of the Prophets after the Prophet Nooḥ (Noah) (ﷺ) — was one of those who fought idolatry among his people, and his people even tried to burn him in the fire, as the Qur'an tells us. When he came to Makkah, he left his son Ismaa'eel (Ishmael) (ﷺ) there with his mother, and when Ismaa'eel grew up they built the Ka'bah together to be a House at which Allah would be worshipped and to which people would come on pilgrimage. Ismaa'eel had many descendents, who were the *musta'rab* (Isma'eels' Arab descendents) Arabs, as the historians call them, and they continued to know nothing of the worship of idols and rocks.[9] Then their worship became such that no man would travel from Makkah without taking a stone with him from the sanctuary, out of veneration towards the sanctuary and love towards Makkah. Wherever he went he would put it down and circumambulate it as they circumambulated the Ka'bah,

[9] Idols (aṣnaam) refers to objects of worship in the form of statues. Rocks (anṣaab) refers to rocks which were worshipped and at which sacrifices were offered.

seeking blessing thereby and out of love and longing for the sanctuary. This state of affairs continued until 'Amr ibn Luḥayy introduced idol worship among them, five hundred years before the Prophet's mission began, as they say. He was the first one who changed the religion of Ismaa'eel (ﷺ). He took custody of the Ka'bah after expelling Jurhum from Makkah and its environs, then he became very ill. Someone told him that in Al-Balqa' in Syria there was a hot spring (*ḥammah*) — in the place that is known as Al-Ḥammah nowadays — and that if he went there he would be cured. So he went there, bathed in the waters and was cured. He found the people there worshipping idols and said, "What is this?" They said, "We pray for rain through them, and we seek victory over our enemies through them." He asked them to give him some of them, which they did, and he brought them to Makkah and set them up around the Ka'bah.[10] After that, idol-worship spread throughout the Arabian Peninsula, until each household in Makkah had an idol that they would worship in their house; whenever a person wanted to travel, the last thing that he would do would be to touch it for blessing, and when he came back the first thing that he would do when he entered his house would be to touch it for blessing.

The Arabs became very fond of idol-worship. Some of them took structures for worship, and others took idols for worship. Those who could make neither an idol nor a structure would set up a rock in front of the Ka'bah or in some other place that seemed good and then circumambulate it as the people circumambulated the Ka'bah. When a man traveled and made camp, he would take four stones, choose the best of them and take it as a god, and use the other three to rest his cooking pot on. When he moved on he would leave them behind, and when he made camp again he would do the same thing again.[11]

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[10] *Al-Aṣnaam* by Hishaam ibn Muhammad ibn as-Saa'ib al-Kalbi, p. 8.

[11] *Al-Asnaam* by Al-Kalbi, p. 33.

The Arabs had three major idols which they venerated, to which they went on pilgrimages and offered sacrifices. The oldest of them was Manaat, which was set up on the coast near Al-Mushallal in Qadeed, between Madeenah and Makkah. All the Arabs used to venerate it, and the most devoted to it were Al-Aws and Al-Khazraj. When the Messenger of Allah (ﷺ) went out to conquer Makkah in 8 AH, he sent 'Ali (رضي الله عنه) to destroy it and take what belonged to it, and he brought it to the Prophet (ﷺ). The things that he seized included two swords which had been presented to it by Al-Ḥaarith ibn Abi Shamar al-Ghassaani, the king of Ghassaan. This Al-Ḥaarith was the one who killed Shujaa' ibn Wahb al-Asadi (رضي الله عنه) when he gave him the letter of the Prophet (ﷺ), calling him to Islam. He was the only envoy of the Prophet (ﷺ) who was killed.

The second great idol was Al-Laat which was in Aṭ-Ṭaa'if. This was a square rock which was venerated by Quraysh and all the Arabs. When the delegation of Thaqeef came, after the Prophet (ﷺ) had returned to Madeenah after the Conquest of Makkah, they asked him to leave Al-Laat for them and not destroy it for three years, but he refused. They kept on reducing the time they asked for and he refused, until they asked him for one month, and he still refused.

Ibn Hishaam said: "It seems that they wanted to be safe from the anger of the fools among them and of their women and children; they did not want to traumatize their people by destroying it until they had entered Islam. But the Messenger of Allah (ﷺ) insisted on sending Abu Sufyaan ibn Ḥarb and Al-Mugheerah ibn Shu'bah to destroy it. When Al-Mugheerah started to strike it with a pickaxe, the women of Thaqeef came out bareheaded and wailing, reciting in verse, "We grieve for the one who used to protect us against our enemies and ward off calamity from us. The mean-spirited cowards have allowed it to be destroyed; they did not defend her or fight with the sword for her sake."

The third idol was Al-'Uzza which was to the right of anyone who traveled from Makkah to Iraq. Quraysh were the only ones who venerated it. When the Qur'an came down, reviling this and other idols, that was hard for Quraysh to take. When Abu Uḥayḥah — otherwise known as Sa'eed ibn al-'Aaṣ ibn Umayyah ibn 'Abd Shams ibn 'Abd Munaaf— fell sick with the illness that would be his last, Abu Lahab came to visit him and found him weeping. He asked, "Why are you weeping, O' Abu Uḥayḥah? Is it because of death, which is inevitable?" He said, "No, but I fear that Al-'Uzza will not be worshipped after I am gone." Abu Lahab said, "By Allah, she was not worshipped during your lifetime for your sake, and she will not cease to be worshipped after you are gone." Abu Uḥayḥah said: "Now I know that I will have a successor," and he liked the fact that Abu Lahab was so keen to worship it.[12]

In the year of the Conquest, the Prophet (ﷺ) summoned Khaalid ibn al-Waleed, and commanded him to go and destroy it. When Khaalid came to it, its custodian Daybah ibn Ḥarmi ash-Shaybaani spoke in verse, saying,

> "O' 'Uzza, make an annihilating attack on Khaalid.
> Throw aside your veil and gird up your train.
> O' 'Uzza, if you do not kill this man Khaalid,
> Then bear a swift punishment or become a Christian."

Khaalid said, "O' 'Uzza, I disbelieve in you and I do not seek your forgiveness. I see that Allah has humiliated you."

It was said that she was an Abyssinian woman with unkempt hair, putting her hand on her shoulder in the tree that Khaalid had chopped down. She came out in this manner and he struck her, splitting her head open. Then she turned to ashes. When he told the Messenger of Allah (ﷺ) that he had fulfilled his mission, he (ﷺ) said: "That was

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[12] *Al-Aṣnaam* by Al-Kalbi, p. 23.

Al-'Uzza and there will never again be any 'Uzza for the Arabs; she will not be worshipped after this day."

These were the most famous of the Arabs' idols during the *Jaahiliyah*, and these are the ones mentioned in the Qur'an where Allah (ﷻ) says:

﴿أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ۝١٩ وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰ ۝٢٠﴾

(سورة النجم ٥٣: ١٩-٢٠)

> *"Have you then considered Al-Laat, and Al-'Uzza [two idols of the pagan Arabs] And Manaat [another idol of the pagan Arabs], the other third?" (Qur'an 53: 19-20)*

When the Messenger of Allah (ﷺ) entered the Sacred House on the day of the Conquest of Makkah, he saw images of the angels and others, and he saw a picture of Ibraheem (ﷺ) depicted with *azlaam* (arrows for seeking good luck or help in decision making) in his hand, as if he were casting them. He said,

> "May Allah curse them! They depict our shaykh casting *azlaam* arrows. What would Ibraheem want with *azlaam* arrows?
> *"Ibraheem [Abraham] was neither a Jew nor a Christian, but he was a true Muslim Ḥaneefan [Islamic Monotheism — to worship none but Allah Alone] and he was not of Al-Mushrikeen." (Qur'an 3: 67)."*

Then he ordered that all of those pictures be erased.

Ibn 'Abbaas said: The Messenger of Allah (ﷺ) entered Makkah on the day of the Conquest, riding his mount, and he circumambulated the Ka'bah riding. Around the Ka'bah there were idols fixed with lead. The Prophet started pointing to the idols with a stick in his hand, saying,

﴿وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

(سورة الإسراء ١٧ : ٨١)

"Truth [i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists] has come and Baatil [falsehood, i.e. Satan or polytheism] has vanished. Surely, Baatil is ever bound to vanish." *(Qur'an 17: 81)*

When he pointed to an idol's face, it fell backward, and when he pointed to an idol's back it fell on its face, until there was no idol left that had not fallen.

Not many months after the Conquest of Makkah, all the idols of Arabia had fallen from their thrones and their erstwhile worshippers had rejected them. Those who had previously worshipped them felt ashamed of their foolish beliefs and of the fact that they had worshipped stones that could neither bring benefit nor cause harm, and which offered no protection whatsoever.

When the message of Islam began to revile these idols and criticize those who worshipped them, and called them to the religion which is in accordance with man's nature, namely the worship of Allah, the Creator of the universe and the Lord of the Worlds, the Arabs, foremost among them Quraysh, resisted this call and found it odd.

﴿أَجَعَلَ ٱلْءَالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ ﴿٥﴾﴾ (سورة ص ٣٨ : ٥)

"Has he made the aalihah [gods] [all] into One Ilaah [God — Allah]? Verily, this is a curious thing." *(Qur'an 38: 5)*

The Arabs came together to fight this new religion. They tried to bury it alive and to do away with its Messenger by all possible means, but victory finally came to the Messenger of Allah (ﷺ) after a struggle that lasted for twenty-one years, and he conquered the capital of

idolatry, destroying its gods and defeating its army and the plots of its leaders. Can anyone believe that this could have been achieved in such a short period of time, when there was no one with the Messenger of Allah (ﷺ) when he began his call, if it had not been for the guidance and support of Allah?

﴿...وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ... ﴿١٧﴾﴾
(سورة الأنفال ٨: ١٧)

"... *And you [Muhammad] threw not when you did throw, but Allah threw...*" *(Qur'an 8: 17)*

Thus Muhammad ibn 'Abdullah (ﷺ) put an end to the intellectual crisis of the Arabs that had lasted for five hundred years or more, and he freed the Arab mind from the chains of idolatry and its myths. He rescued the Arabs' dignity from the humiliation of idolatry and opened the doors of fame and glory for the Arabs to enter once and for all. The Messenger of Allah (ﷺ) indeed spoke the truth when he said: "There will never again be any 'Uzza for the Arabs; she will not be worshipped after this day." The Arabian Peninsula bade farewell forever to idolatry and the Arab mind reached maturity; it would never again return to its childhood, a childhood of idolatry which made them put their foreheads at the feet of dumb rocks. After the death of the Prophet, there were wars and tribulations, and false prophets, and attempts to match the Qur'an, but we do not hear of a single Arab who contemplated returning to idolatry. That is because a mature adult cannot go back to being a child. All of that was achieved through Muhammad (ﷺ) and his message; until the end of time, his is the virtue of having saved and liberated every Arab, and of spreading the message of guidance to the peoples of the world, whether they followed his guidance or turned away from it. Allah says:

﴿هُوَ ٱلَّذِى بَعَثَ فِى ٱلۡأُمِّيِّـۧنَ رَسُولًا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَـٰتِهِۦ وَيُزَكِّيهِمۡ وَيُعَلِّمُهُمُ ٱلۡكِتَـٰبَ وَٱلۡحِكۡمَةَ وَإِن كَانُواْ مِن قَبۡلُ لَفِى ضَلَـٰلٍ مُّبِينٍ ۝٢﴾ (سورة الجمعة ٦٢ : ٢)

"He it is Who sent among the unlettered ones a Messenger [Muhammad] from among themselves, reciting to them His Verses, purifying them [from the filth of disbelief and polytheism], and teaching them the Book [this Qur'an, Islamic laws and Islamic jurisprudence] and Al-Ḥikmah [As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad]. And verily, they had been before in manifest error." *(Qur'an 62: 2)*

THE BATTLE OF TABOOK

A brief discussion of the most important lessons to be learned from it:

Firstly: The reason for this battle was that the Byzantines had amassed a huge army in Syria, and Heraclius had paid them a year's salary in advance. They had been joined by the Arab tribes of Lakhm, Judhaam, Ghassaan and 'Aamilah. Then their vanguard reached Al-Balqa', between Syria and Wadi al-Qara. When news of that reached the Messenger (ﷺ), he told the people to set out for Tabook; he ordered them to prepare themselves for battle, and he ordered the rich to spend money for that purpose.

This demonstrates to us the nature of war in Islam; it is not aggressive or provocative, rather war is waged in defence of the religion and the country, to ward off aggressors and prevent them from causing harm and doing damage. This is what is stated clearly in many verses of the Qur'an. We have spoken of the reasons for which war is prescribed in Islam, its aims and means, in the first year (of our syllabus). The fact that the Messenger of Allah (ﷺ) set out for Tabook after the

Byzantines had gathered supports what we said before.

The fact that some Arab tribes joined the Byzantine forces against the Muslims indicates that they were far from having any understanding of Islam and its message of liberation for mankind in general and the Arabs in particular. If they had understood that, they would not have helped the Byzantines against their own people, the Muslim Arabs.

Secondly: The Messenger's call to prepare for war came at a time of great hardship and heat, and at the time of the harvest. The sincere believers hastened to respond to the Messenger's call without paying any attention to hardship, but the hypocrites stayed behind and started making all kinds of excuses. Thus, at times of difficulty, those who are sincere becomes distinguishable from the hypocrites and pretenders. Allah (ﷻ) says:

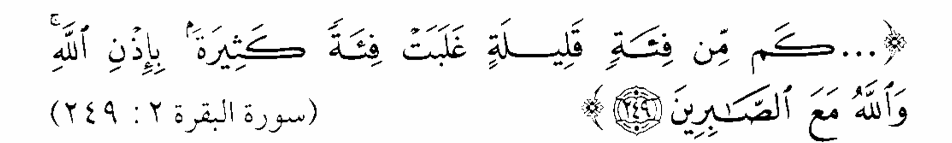
﴿الٓمٓ ۝١ أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ۝٣﴾ (سورة العنكبوت ٢٩: ١-٣)

"Alif-Laam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: 'We believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make [it] known [the truth of] those who are true, and will certainly make [it] known [the falsehood of] those who are liars, [although Allah knows all that before putting them to test]."

(Qur'an 29: 1-3)

The ummah can only rise when it is able to rid itself of hypocrites and pretenders. None can stand firm at times of hardship except those who are sincere, of strong resolve and deep faith. Those who are

weak in faith or are merely making an outward of faith often impede the progress of reform movements in the ummah, and prevent them from attaining victory, or they delay it, if only for a while. The army that set out for Tabook rid itself of these elements after their weakness of faith and lack of resolve was exposed. An army that is united and consolidated in its ranks, strong in its faith and sincere in its purpose is more beneficial to the ummah — even if it is small in numbers — and is more likely to attain victory than a large army whose thoughts, strength and steadfastness vary.



"How often a small group overcame a mighty host by Allah's Leave? And Allah is with Aṣ-Ṣaabireen [the patient]." *(Qur'an 2: 249)*

Thirdly: The fact that the wealthy *Ṣaḥaabah*, such as Abu Bakr, 'Umar, 'Uthmaan (may Allah be pleased with them all) and others, hastened to spend is indicative of the effect that faith had on the hearts of the believers, making them hasten to do good and resist the whims and desires of the self. This is something that every nation and every call needs in order to ensure victory over its enemies and to secure the financial support that it needs. This is what our ummah is in the greatest need of today, for our enemies are many and our burden is heavy; the battle is frightening and our enemies are strong and crafty. We cannot prevail over them unless we become more prepared to sacrifice our wealth and our lives, and give up our whims and desires. That can only be achieved through sincere commitment and proper understanding of Islam, that motivates people to spend and strive hard for the sake of Allah, and hope for his reward.

The best thing that reformers and leaders of revivals can do is to implant the religion properly in the hearts of people. Every kind of

resistance to the religion, or calls for liberation from it, or belittling it, is a crime against the nation, which leads to the worst consequences and most serious results. This is what Allah tells us and is what history has proven in the past and is what experience is showing us at present. Every denial of this fact is a mistake to which no one would resort except those who are not sincere towards the truth and whose hearts are not open towards goodness.

Fourthly: Some people came to the Messenger of Allah (ﷺ) asking him to take them with him for jihad, but he refused because he had no mounts for them, and they turned away with their eyes brimming with tears for being deprived of the opportunity to wage jihad with the Messenger of Allah (ﷺ). This story, which Allah tells us in His Book, is one of the most eloquent examples of the miracles wrought by faith. For human nature is such that man rejoices when he is spared danger and is far away from war, but these sincere believers wept because of that, and they thought of themselves as missing out on a great share of the reward of Allah and opportunity to achieve martyrdom for His sake. What principle could have such an effect on people as faith had on these men? What loss befalls the ummah when it is devoid of such people?

Fifthly: In the story of the three who stayed behind and did not go for jihad, preferring ease to exhaustion, shade to heat, staying home to travelling, even though they were sincere believers, is an important social lesson. Faith stirred in their hearts shortly thereafter, and they realized that by staying behind and not going with the Messenger of Allah (ﷺ) they had committed a great sin. But despite that, they were not excused from punishment, which was severe and intended as a deterrent. They were totally excluded from society, and the people — even their wives — were forbidden to speak to them. When Allah knew that they had repented sincerely, and that their regret and sorrow had reached their ultimate limit, Allah accepted their repentance. When they were given the glad tidings of that, their joy

knew no bounds; one of them even gave up all his wealth and clothing out of gratitude to Allah for the blessing of His pleasure and forgiveness.

Such lessons should prevent the believer who is sincere in his faith from holding back from any effort that is dictated by a sense of duty or in which he would prefer ease when the people are working hard, or comfort when they are suffering. This is the nature of faith, that you always feel that you are part of a group, and that whatever befalls the group befalls you, what benefits the group benefits you, and that comfort means nothing if the ummah is suffering, and there is no joy in ease if people are struggling and exhausted. You realize that holding back and not doing what is necessary is a lack of faith and a shortcoming in religious commitment, a sin of which one must repent.

This story also teaches us that *'aqeedah* (faith) comes before family ties, and that implementing the system prescribed in shari'ah comes before fulfilling individual whims and desires; family ties are of no avail in protecting one from the anger and wrath of Allah.

﴿...فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾ (سورة النور ٢٤: ٦٣)

"... *And let those who oppose the Messenger's [Muhammad's] commandment [i.e. his Sunnah legal ways, orders, acts of worship, statements] beware, lest some Fitnah [disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant] should befall them or a painful torment be inflicted on them.*" *(Qur'an 24: 63)*

THE FAREWELL PILGRIMAGE

The Farewell Pilgrimage was the only Ḥajj which the Messenger of Allah (ﷺ) performed after his mission began. When the people heard that the Messenger of Allah (ﷺ) was going for Ḥajj that year, they came to Ḥajj from all parts of the Arabian Peninsula, and their numbers reached one hundred and fourteen thousand, according to the estimates of some historians. This is only an approximate figure.

The Messenger of Allah (ﷺ) delivered his famous sermon which should be memorized by every seeker of knowledge because it is a proclamation of the basic principles of Islam, and it was the last sermon of the Prophet (ﷺ). In it he said:

> "O' people, listen to my words, for I do not know if I will ever meet you again in this place after this year." — This was one of the miracles of the Messenger of Allah (i.e., his foretelling his own death) — "O' people, your blood and your wealth are sacred until you meet your Lord, as sacred as this day of yours and this month of yours. You will surely meet your Lord and He will question you as to your deeds. I have conveyed (the message to you). He who has a pledge, let him return it to the one who entrusted him with it. All usury is abolished, but you have your capital. Wrong not and you will not be wronged. Allah has decreed that there is to be no usury and the usury of 'Abbaas ibn 'Abdul-Muṭṭalib is abolished, all of it. All blood shed during the *Jaahiliyah* (days of ignorance, i.e., pre-Islamic period) is to be left unavenged. The first claim on blood that I abolish is that of Ibn Rabee'ah ibn al-Ḥaarith ibn 'Abdul-Muṭṭalib." — who was nursed among Bani Layth and killed by Hudhayl. This is the first blood shed during the *Jaahiliyah* that I deal with.

O' people, the *Shayṭaan* despairs of ever being worshipped in your land, but if he can be obeyed in anything short of worship he will be pleased, in matters you may be disposed to think of little account, so beware of him in your religion.
O' people, postponement of a sacred month is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it another year that they may make up the number of the months which Allah has made sacred, so that they permit what Allah has forbidden and forbid what Allah has allowed. Time has completed its cycle and is as it was on the day that Allah created the heavens and the earth. The number of months with Allah is twelve, four of which are sacred, three consecutive and the Rajab of Muḍar, which is between Jumaada and Sha'baan.
O' people, you have rights over your wives and they have rights over you. You have the right that they should not let into your house anybody you hate, and should not commit a clear sin. If they do that, then Allah allows you to forsake them in their beds and to hit them, but not with severity. If they refrain from these things, then they have the right to food and clothing according to what is reasonable. Treat women kindly, for they are prisoners with you, having no control of their persons. You have taken them only as a trust from Allah, and you have the enjoyment of their persons by the words of Allah.
So understand my words, O' people, for I have conveyed (the message) to you. I have left with you something which, if you hold fast to it, you will never fall into error, a plain indication: the Book of Allah and

> the Sunnah of His Prophet. O' people, listen to what I say and understand it. Know that every Muslim is a Muslim's brother, and that the Muslims are brethren. It is not lawful for any man to take from his brother anything but that which he gives willingly, so do not wrong yourselves. O' Allah, have I conveyed (the message)?"

The first thing to be noted with regard to the Farewell Pilgrimage is the huge number of people who attended with the Messenger (ﷺ) from different parts of the Arabian Peninsula, believing in him and his message, obeying his commands. Only twenty-three years earlier, they had been idolaters and polytheists, rejecting his principles, finding his call to *Tawḥeed* (monotheism) strange, hating his condemnation of their idolatrous forebears and his belittling of their reasoning. Indeed, many of them had taken a hostile stance towards him, laying in wait to do him harm, plotting to kill him, inciting the people against him and fighting him with swords and spears. How could such a miraculous turn-around happen in so short a time? How could he (ﷺ) turn these people from ignorance, abysmal ways and division of idolatry to belief in Allah alone (*Tawḥeed*), knowledge of His attributes and unity of word and purpose? How could he earn the love of their hearts after they had borne such hatred towards him and when they were known for their toughness, harshness and hostility? No matter how brilliant and clever a man may be, no matter how strong his character, it is impossible to achieve such a thing in hundreds of years. We have not heard of such a thing among the earlier or later generations; undoubtedly this is nothing other than the sign of a truthful message with divine support. This is the miracle of this perfect and comprehensive religion with which Allah completed His favour to His slaves, and with which He concluded His message to mankind. through which He wanted to put an end to the misery of a nation which was lost in this life, subject to whims and desires and

tribalism, and to guide it to the path of guidance so that its eyes would be opened and it would become a leader of other nations, changing the course of history, ending man's humiliation and replacing it with wisdom and the Book as a guidance and a reminder to people of understanding.

One hundred and fourteen thousand people who disbelieved in him, then they believed in him; who fought him, then they began to submit to him; who hated him, then they began to love him; who were rebelling against him, then they began to obey him — all of that within twenty-three years. Undoubtedly this happened through the support of Allah. Exalted be Allah far above all that they associate with Him. His Messenger is above all that the atheists say about him. Glory be to your Lord, the Lord of Glory, above all that they attribute to Him. And peace be upon the Messengers. Praise be to Allah the Lord of the Worlds.

The second thing to be noted about the Farewell Pilgrimage is this eloquent and precise sermon which the Messenger of Allah addressed to all the people. The principles which he proclaimed after the completion of his mission and the success of his leadership confirm the principles which he proclaimed at the beginning of his call, when he was alone and persecuted, when his followers were few in number, weak and oppressed. These principles are firmly established and do not change, regardless of whether the number of believers is great or small, whether there is war or peace, defeat or victory, whether the world accepts the message or turns away, whether the enemy is strong or weak. In contrast, we know that the leaders of this world constantly alter their beliefs and principles, depending on whether they are strong or weak, changing their means and goals, displaying outwardly something other than what they conceal inwardly, proclaiming something other than that which they really believe, appearing at times of weakness in the guise of monks and at times of strength in the form of wolves. That is because they

are no more than messengers of their own interests, in contrast to the Messengers of Allah. There is a great difference between one who scavenges for carcasses and one who swims in an ocean of light, between those who strive for the sake of their own selves and those who strive for the sake of humanity, between the close friends of the *Shayṭaan* and the close friends of the Most Merciful.

﴿ٱللَّهُ وَلِيُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَـٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّـٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَـٰتِ ۗ أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ﴿٢٥٧﴾﴾

(سورة البقرة ٢: ٢٥٧)

"*Allah is the Wali [Protector or Guardian] of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa' [supporters and helpers] are Ṭaaghoot [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.*" *(Qur'an 2: 257)*

THE SENDING OF USAAMAH TO PALESTINE

The last thing that the Messenger of Allah (ﷺ) did to spread and protect the call of Islam, and to repel the aggression of those who wanted to attack the new state and put an end to it was to prepare an army to go to Syria under the leadership of Usaamah ibn Zayd. He commanded him to take his army to the border of Al-Balqa' and Ad-Daroom in the land of Palestine. This army was composed of both *Muhaajireen* and Anṣaar, as well as Muslims from the areas around Madeenah, and no one stayed behind. When the army was outside Madeenah, preparing to set out, the Messenger of Allah (ﷺ) fell ill with what was to be his final illness. The army hesitated to set out, waiting for the Messenger to recover and hoping to receive his

instructions and advice, but the Messenger of Allah (ﷺ) died a few days later; Allah chose him to be with Him, after he had discharged the trust and conveyed the message, and prepared the entire Arabian Peninsula to carry the banner of Islam and spread its culture and teachings throughout the world, after the army (which would shoulder the burden of this great trust that would change history) and the soldiers (who were fit to fight these battles) and the great men (who were fit to administer its state) had been made ready. May Allah send blessings and peace upon His Messenger, and reward him greatly on our behalf and on behalf of all mankind. Were it not for him and his loyal troops who fulfilled the trust after him, we would now be far astray.

Allah honoured His Messenger in a way that He had never honoured any previous Prophet. For He kept him alive until he had seen how the fruits of his *da'wah* and struggle encompassed all of Arabia, and cleansed it of idol-worship forever; and made those who smashed the idols with their own hands rejoice in the blessings of Allah Who had saved them from misguidance. For they had previously worshipped idols, making their faces dusty by prostrating to them and seeking to draw closer to Allah through them, and now these same people were preparing to go everywhere on earth, bringing to people the light of guidance with which Allah had blessed them. A single generation that had worshipped idols and lived in ignorance, wasting their talents, was the same generation that smashed the idols and established the first Arab Muslim state in the history of Arabia, bearing the message and having clearly-defined goals, approaching the powerful neighbouring nations with the attitude of a teacher and saviour, proud of the message of guidance, light and goodness that it carried, feeling pity for the state of ignorance, wrongdoing and promiscuity to which the other nations had sunk, whereas before Islam, the Arabs had held those nations in high esteem, feeling inferior to them on the political, intellectual and social levels. The

sending of Usaamah was no more than the manifest result of this blessed mission.

The Messenger of Allah (ﷺ) gave the command of this army to Usaamah ibn Zayd even though he was a young man of twenty years of age; and the leading shaykhs of the *Muhaajireen* and Anṣaar, such as Abu Bakr, 'Umar, 'Uthmaan and 'Ali, those who had been the first to enter Islam and made such great sacrifices for its sake, elders who were of high status, all marched under the leadership of Usaamah. This is one of the splendid ways in which Islam sought to erase the differences in status, age and virtue that exist between people, and of giving a task to the one who is most qualified for it, regardless of his age or status. The fact that these great men, the like of whom history has not seen since, agreed to fight under the command of the young Usaamah is indicative of the level of refinement that their attitudes had reached by virtue of the Messenger of Allah (ﷺ) and his guidance, training and teaching.

The fact that Usaamah was given command over men like Abu Bakr, 'Umar, 'Uthmaan and 'Ali set a great precedent that no nation had ever seen. This indicates that it is essential to open the field to the brilliance of qualified youth and enable them to take charge of affairs if they are fit and able for that. This is a great lesson which, if only the Muslims had continued to pay heed to it, they could have avoided many disasters and calamities throughout history which shook the Islamic state to its core and weakened it. What the Messenger of Allah (ﷺ) did was supported by revelation from heaven, blessed with wisdom, insight and farsightedness such as no previous Prophet and no great man in history, before or since, had been blessed with. May Allah be pleased with the young man Usaamah, for the Messenger of Allah (ﷺ) had confidence in his ability to lead and his sincere resolve and good commitment to Islam. May Allah be pleased with him and make him an example to our Muslim youth.

THE DEATH OF THE MESSENGER OF ALLAH (ﷺ)

The Messenger of Allah (ﷺ) died when he knew, via the revelation, that his death was approaching. He bade farewell to the people during the Farewell Pilgrimage. The *Ṣaḥaabah* were worried that the death of the Messenger of Allah (ﷺ) was at hand, but Allah grants respite to none when his appointed time (death) comes (cf. Qur'an 63: 11). When word spread that the Messenger of Allah (ﷺ) had passed away, the *Ṣaḥaabah* were all shaken and confused, and many of the greatest *Ṣaḥaabah*, those who had been among the first to become Muslim, lost their minds with grief. Some of them were unable to speak or move. One of them — 'Umar — drew his sword and forbade the people to say that the Messenger of Allah (ﷺ) had died, claiming that he had simply gone away and would come back to them. Abu Bakr was the only one who remained steadfast. He went close to the Messenger of Allah (ﷺ), who lay covered with a sheet on his bed, kissed him and said to him, "May my father and my mother be sacrificed for you, O' Messenger of Allah! How good you are in life and in death. You have tasted the death which Allah has decreed for you, and you will never suffer any other death. O' Messenger of Allah, remember us before your Lord."

Then Abu Bakr went out to the people and addressed them saying, "O' people, whoever used to worship Muhammad, Muhammad is dead, but whoever used to worship Allah, Allah is alive and will never die." Then he recited the verse:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ﴿١٤٤﴾﴾ (سورة آل عمران ٣: ١٤٤)

"Muhammad is no more than a Messenger, and indeed [many] Messengers have passed away before him. If he

> *dies or is killed. will you then turn back on your heels [as disbelievers]? And he who turns back on his heels, not the least harm will he do to Allah; and Allah will give reward to those who are grateful*" *(Qur'an 3: 144)*

When Abu Bakr recited this verse, they came to their senses, and it was as if they had never heard it before. Abu Hurayrah said that 'Umar said: "By Allah, when I heard Abu Bakr recite these words I was dumbfounded so that my legs would not carry me and I fell to the ground. Then I knew that the Messenger of Allah was dead."

Here there are two important lessons for us to learn:

The first is that the *Ṣaḥaabah* were devastated by the death of the Messenger of Allah (ﷺ), so much so that it was as if death could not come to him, even though death is the end that must come to every living being. That was only because their love for the Messenger of Allah (ﷺ) was so deeply ingrained in their being. The sense of devastation felt when losing a loved one is commensurate with the degree of love. We see how those who lose a child or a father will remain for several days unable to believe their loss, but what love in this world can match the love that these righteous *Ṣaḥaabah* felt for the Messenger of Allah (ﷺ), through whom Allah had guided them and brought them forth from darkness into light, changing their lives, opening their minds and their eyes, raising them to the level of great leaders? During his life, he had been their teacher, judge and guide, to whom they had turned at times of calamity, seeking his guidance with regard to the events that befell them and learning from him the revelation of Allah, and listening to his teachings. When the Messenger of Allah (ﷺ) died, all of that came to an end. What loss could be greater?

The second lesson we learn is that the attitude of Abu Bakr demonstrated that he was a person who could remain calm and steadfast at times of calamity, and that this was a quality which none

of the other *Ṣaḥaabah* shared. This is what made him the most suited among the people to be the successor (*khaleefah*) to the Messenger of Allah (ﷺ). This trait of Abu Bakr's was further borne out during the apostasy movement in Arabia.

Note: Here ends the summary of the lectures that I delivered on the Prophet's biography to the second-year students. There remain four further chapters of this syllabus, but I have not had time to write out the rest of the chapters, as mentioned in the Introduction. I hope that Allah will enable me to write the rest of this syllabus.

And the close of our request is, Praise be to Allah, the Lord of the Worlds.

Symbols Directory

(سبحانه وتعالى) : *Subḥaanahu wa Ta'aala* — "The Exalted."

(ﷺ) : *Ṣalla-Allahu 'Alayhi wa Sallam* —
"Blessings and Peace be upon him."

(عليه السلام) : *'Alayhis-Salaam* — "May Peace be upon him."

(رضي الله عنه) : *Raḍi-Allahu 'Anhu* — "May Allah be pleased with him."

(رضي الله عنها) : *Raḍi-Allahu 'Anha* — "May Allah be pleased with her."

Transliteration Chart

أ	a
آ . ى	aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ – ه – ـه	h
و	w
و (as vowel)	oo
ي	y
ي (as vowel)	ee
ء	’ (Omitted in initial position)

َ	Fatḥah	a
ِ	Kasra	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
ْ	Sukoon	Absence of vowel

Glossary

'Aalameen	عالمين :	Lit. Worlds, Universe; meaning Mankind, Jinns and all that exists
Aalihah	آلهه :	Sing. *Ilah*; deities, gods
Aayaat	آيات :	Sing. *Aayah*; Signs, proofs, evidences, verses
Aḥaadeeth	أحاديث :	Sing. Ḥadith; Sayings and acts of the last Prophet (ﷺ)
Al-Ameen	الأمين :	Trustworthy, a nick-name of the Prophet (ﷺ)
Al-Ma'roof	المعروف :	Good deeds
Al-Munkar	المنكر :	Disbelief, polytheism, forbidden, evil or evil deed
'Aqeedah	عقيدة :	Faith, Islamic Monotheism, tenet, creed
Ar-Raḍwaan	الرضوان :	A level in Paradise
Aṣ-Ṣaabiroon	الصابرون :	The patient
Baaṭil	باطل :	Falsehood, false, untrue
Bay'ah	بيعة :	A pledge (given by the citizens to their Muslim ruler)
Bismillah	بسم الله :	In the Name of Allah
Daa'iyah	داعية :	Preacher of Islam
Ḍa'eef	ضعيف :	Weak

Da'wah	دعْوة	Preaching, call to Islam
Diyah	ديَّة	Blood money
Du'aa'	دُعاء	Supplication, invocation
Faasiqoon	فاسقون	Rebelious, disobedient to Allah
Faqeeh	فقيه	Pl. *Fuqaha'*; jurist (of Islam)
Fiqh	فقه	Islamic jurisprudence
Fitnah	فتنه	Torment, trial
Fiṭrah	فِطْرة	Nature, innate character
Ghazwah	غَزْوة	Military expedition, raid
Ḥasan	حَسَن	Good ḥadith
Hijrah	هِجْرة	Migration, Islamic calendar
Iḥraam	إحرام	Two-piece clothing a Muslim wears while he is performing Ḥajj or 'Umrah, intention to perform Ḥajj
Insha' Allah	إن شاء الله	If Allah wills, God willing
Isra'	إسراء	Night journey of the Prophet (ﷺ) from Makkah to Jerusalem
Jaahiliyah	جاهِليَّة	Ignorance, pre-Islamic, non-Islamic
Jihad	جهاد	Lit. Struggle; struggle in the way of Allah, Holy war
Jumu'ah	جمعة	Friday prayer, Friday
Kaafir	كافر	Pl. *Kuffaar*; Disbeliever
Khaleefah	خليفة	Lit. Successor; Caliph, A title for the ruler of the Muslim Ummah after the Prophet

Khaṭeeb	خطيب :	The one who delivers sermons
Kufr	كُفْر :	Disbelief in Islamic Monotheism
Minbar	مِنْبَر :	Pulpit
Mi'raaj	معراج :	Ascension, Ascension of the Prophet (ﷺ) to the throne of Allah (ﷻ)
Moḥsinoon	محسنون :	Pious, believers in Oneness of Allah
Muhaajireen	مهاجرين :	Sing. *Muhaajir*; Emigrants, Muslim emigrants who left their homes at Makkah and came to and settled at Madeenah
Muḥadditheen	محدِّثين :	Sing. *Muhaddith*; speakers
Mujaahideen	مجاهدين :	Sing. *Mujaahid*; People fighting in the way of Allah, holy fighters
Mushrikoon	مُشرِكون :	Sing. *Mushrik*; Polytheists, idolaters, pagans, those who worship deities besides Allah
Musta'rib	مسْتَعرِب :	Arab descendents of Prophet Ismaa'eel
Nafl	نفل :	Voluntary acts, voluntry prayer
Niṭaaq	نطاق :	Belt, girth, scope, limit
Qiyam al-Layl	قيام اللّيل :	Night prayer
Rak'ah	رَكْعَة :	A unit of prayer
Ṣabr	صَبْر :	Patience
Ṣaḥaabah	صحابة :	Sing. *Ṣaḥaabi*; the Companions of the Prophet Muhammad (ﷺ)

Ṣaḥeeḥ	صحيح :	Authentic, a term for ḥadith terminology
Sariyah	سَرِيَّة :	Raiding party, cavalry squadron
Seerah	سِيرة :	Biography
Shari'ah	شريعة :	Islamic law
Shayṭaan	شيطان :	Satan
Shi'i	شيعي :	Shi'ite
Shirk	شرك :	Associating others with Allah in those things which are specific to Him (i.e., worship)
Taabi'een	تابعين :	Followers of the Companions
Tahajjud	تهجد :	Optional night prayer
Ṭawaaf	طَوَاف :	Circumambulation of Ka'bah in Makkah
Tawḥeed	توحيد :	Monothiesm, belief in One and only god (Allah)
Umm al-Mu'mineen	أُمُّ المؤمنين :	Mother of the believers like 'Aa'ishah, Khadeejah, Zaynab 'may Allah be pleased with them all', i.e., wives of the Prophet (ﷺ)
Waḥy	وَحْي :	Revelation, inspiration
Ẓaalimoon	ظالمون :	Sing. *Ẓaalim*; Cruel. violent, wrongdoers, oppressors
Ẓuhr	ظُهْر :	Noon, noon prayer

It is very important for anyone who wants to spread the message of Islam to study the life of the Prophet (ﷺ) and discover how he undertook the mission of da'wah (Call to Islam). By studying his seerah (biography), we learn the lessons of patience in the face of adversity and opposition, and the readiness to sacrifice everything for the cause of Islam. In this book, Dr. as-Sibaa'ie shows us how the Prophet's approach was gentle, yet determined and clear-cut, with no compromise on basic issues.

Mustafa as-Sibaa'ie, in the cause of Allah, was a lecturer in the University of Damascus, where he taught seerah (the Prophet's biography). In this book, he draws on his experience in the field and combines it with his knowledge of the seerah. He takes the most important events of the seerah, summarizes them in order to offer a brief overview, then outlines the lessons to be learnt from these events.

This is an excellent introduction to both, the seerah and the principles of da'wah. It should be on the bookshelf of every Muslim who wants to call others to Allah (the Almighty).



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